11/68

Pathway to God

(A Journal of Spiritual Life)

H. V. AMBARDEKAR
'Nilkanth' 3rd Cross Road,
Fleet Wood BELGAUM -590 006
Ph.(0831) 24870

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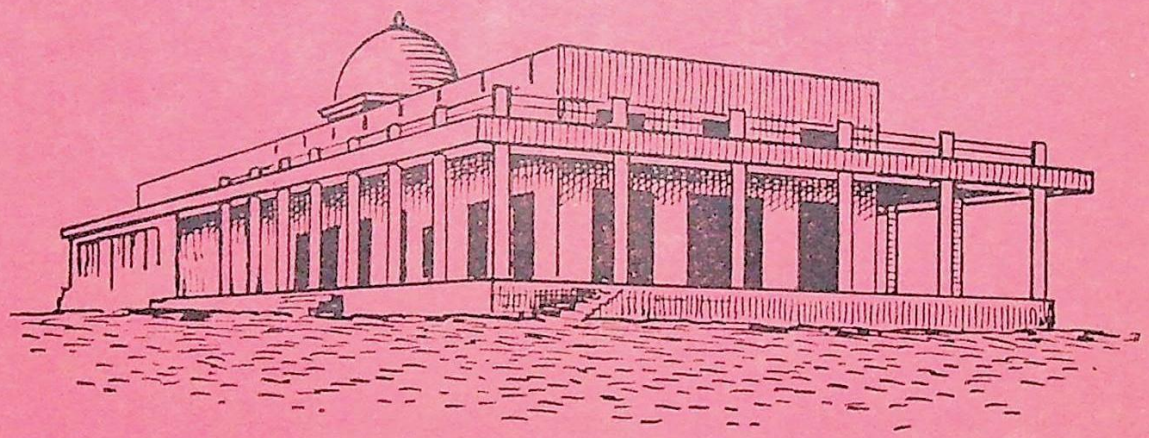

SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
Belgaum

Vaikuntha Chaturdashi

Sake – 1890

Vol 3 No. 1 November 1968

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N. V. AMBARDEKAR
'Niranjan' 310/1 Roy Road,
Nilakwadi, BELGAUM -590 006
(0831) 2427004

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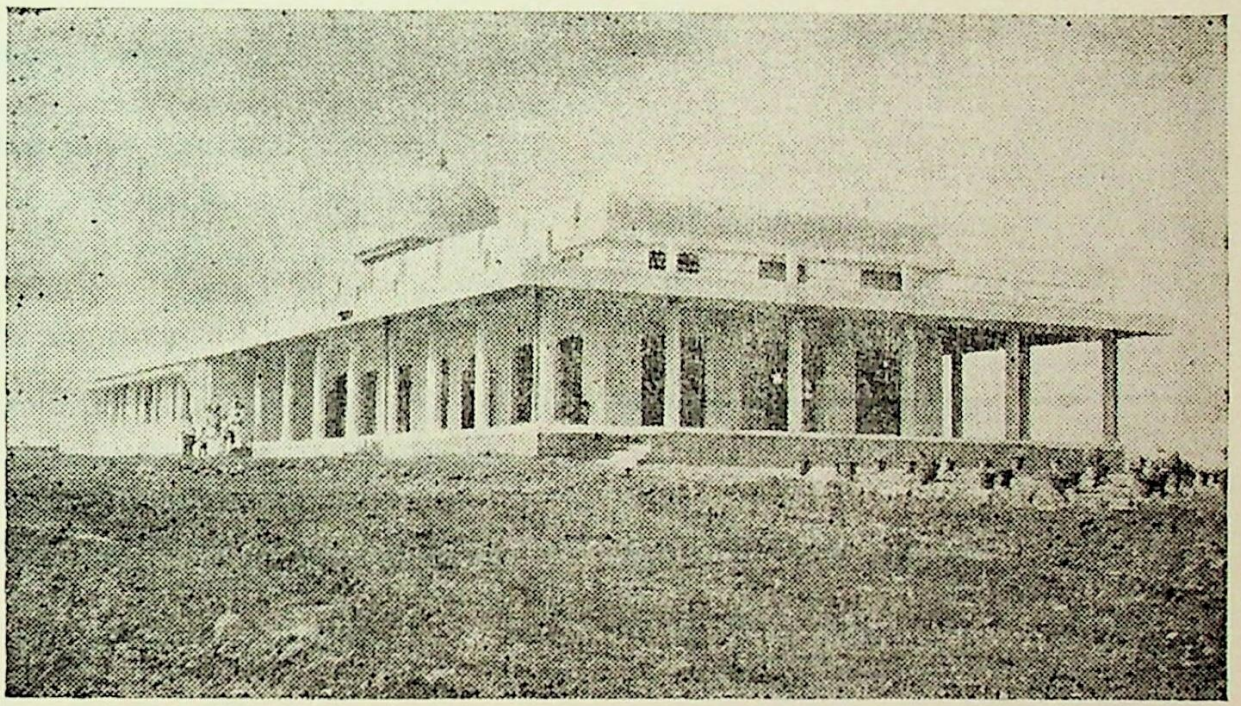

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Pathway to God

(*A Journal of Spiritual Life*)

" One God, One World, One Humanity "

Vol. III	**November 1968**	**No. 1**

Advice to mind*

O mind, you do not know how to farm !
Fallow lies the field of your life ....
Hedge it about with Kali's name
If you would keep your harvest safe;
This is the stoutest hedge of all,
For Death himself cannot come near it.

Gather, O mind, what fruit you may.
Sow for your seed the holy name
Of God that your guru has given to you,
Faithfully watering it with love;

* From translation of a Bengali Song, which Shri Ramakrishna Paramhansa used to sing. (Page 189 : Gospel of Shri Ramkrishna 1964 ed)

Editorial Notes

मोक्ष - कारण - सामग्र्याम् - भक्तिरेव गरीयसी ।
स्वस्वरूपानुसंधानम् भक्तिरित्यभिधीयते ॥

– Viveka Chudamani.

"Among the requisites of Salvation, Devotion is the foremost. Devotion is the ceaseless meditation on one's own real Self."

– x x x –

It is with a genuine feeling of gratefulness and pleasure that we are offering the third issue of the "Pathway" to our generous and discriminating readers. We have received appreciable help and co-operation from our contributors and subscribers and we sincerely hope that, in years to come, the response will be still more generous and spontaneous. The present issue also, as usual, contains articles on various philosophical and religious topics, by erudite scholars, which we have no doubt, will be warmly appreciated.

Crisis of Humanity :

1. It is a very curious phenomenon that, along with the march of human civilization and the incredible advances of Science and Technology there should co-exist stark poverty and destitution, mutual conflicts and tensions, distrust and hatred between man and man, nation and nation. While there is unprecedented wealth and prosperity in some places, there is not even enough for a square meal at other places. Neither Science nor Technology nor the mass of ameliorative legislation in various countries, have made any headway in resolving these glaring anomalies. Man, as an individual, still remains as he was ages ago, feeling elated and miserable, by fits and starts, according to the varying external vicisitudes of life and circumstance, but not yet finding any stable and permanent peace of mind and contentment.

2. Undoubtedly, none can deny the enormous benefits that man has been able to secure by the achievements of Science and Technology. All the same, it is equally true that the amenities made available are not within the competence of every one, and vast masses of humanity do live without them. Several thousands are unable even to satisfy their bare elementary needs of life. The gulf between the two extremes is immeasurably wide, and one wonders, why this humiliating and callous indifference to large sections of humanity ?

3. The problem affects the whole of humanity, and has been exercising the minds of great thinkers all over the world. A critical examination of the situation indicates that certain facts and conclusions may be considered to be beyond any controversy. In the very nature of things, in view of the exhorbitant cost involved and other cognate factors, it is impossible to provide for every man and woman the modern amenities of life. Further, the nations of the world are not all equal--much less the citizens of any country –in this respect, and, naturally, the highly developed countries have a sort of monopoly in them. Though a good deal of aid is being given on generous and convenient terms, the very conditions of life in the under–developed aided countries, coupled with the system of control and regulation of the aid given, operate as stumbling blocks, and in any event, the quantum of aid could never be commensurate with the needs. Apart from this aspect, it must be noted that external materials for comfort and convenience–necessary and valuble as they are–can not, by themselves make one happy and contented. Wants may be satisfied, and requirements may be fulfilled, yet, inner peace and contentment is altogether a different matter. No amount of material comforts could make a man really happy and contented.

4. We venture to think that the problem has got to be tackled from a double stand-point, viz., the inward or internal, and the outward or external. The fundamental outlook on life and the basic attitudes of man towards man have got to be changed and re–oriented. The inner consciousness of man has got to be trained and developed on right lines, and it should be rendered expansive

enough to embrace the whole of humanity, if not the whole creation. The goal of all eduction ought to be the development of such an expansive consciousness, and the State and Society should provide the requisite conditions and facilities for the imparting of such education. The endeavour from the outside should be complimentary to the inner impulse, and both ought to be duly correlated and co-ordinated. After all, the paramount object of education is to create perfection in man, to bring out the Universal in him, and to make him a citizen of the world, loving all and hating none. It is a duty which the present generation owes to posterity, and once the right type of man emerges, one may be legitimately optimistic enough to hope for the Millenium.

5. The present methods of education are mostly external, and leave much to be desired, with the result that the basic causes of unrest and friction are hardly touched. The child grows in an atmosphere of conflict and tension, taking them for granted as conditions of normal life. — Humanity has to lift itself out of the conventional grooves, and emerge into a new and fresh sphere of universal love and brotherhood. The dire need of the hour is not mere rationalism, paying lip-homage to the Supremacy of Reason, but a genuine Humanism, firmly rooted in Universal love and compassion. It is only the Supermen like Christ or Buddha, who, by their own illumination, could light the path for man and show him the way leading to real understanding between man and man, peace of mind, inner contentment and bliss.

6. In this context,it is obvious that agreements,settlements no-war pacts and the like–though they are useful and valuable in their own way – based on self-interest and material benefit, can not take us far on the way. For one thing, they are, at best, temporary expedients, not founded on any fixed principles of permanent value. Again, such settlements are likely to lead to formation of groups, and thus provoking the formation of rival groups. Hence unless the root cause is eradicated there can be no guarantee against wars and conflicts. In this grave situation, it behoves all thinking men and women to put their shoulders to the task of educating man

on right lines, so that the very seeds of tension are nipped in the bud and completely sterilized.

Unless man purges himself of all the evil lodged within himself, it would be foolhardy to wish for this millenium. It is only to the extent that the men and women composing the world develop in themselves universal goodwill, brotherhood, and love, that real and enduring peace would be possible on earth. It is only then that the marvellous achievements of Science and Technology could be harnessed solely for the good of humanity. The cultivation of an inner spirit of goodwill and compassion would eliminate altogether the destructive edge of Science and Technology. Thus, there will have to be a radical reorientation of the principles and perspectives of education. Let us offer our humble prayers to the Almighty, and close with the following classical words of Shri Jnaneshwar Maharaj in the epilogue of his Jnaneshwari :-

" Let Him give me this grace. May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the Sun of True Religion arise in the world,"

THANK YOU, SIR

We are deeply indebted to Shri V. M. Saraf, Belgaum for carefully going through the proofs of this journal. Anybody, who has gone through this ordeal, can easliy understand how tedious and boring this work is. Shri Saraf however did this work with full sincerity, out of sheer devotion to Shri Gurudev. But for his precious help, we would have been nowhere. We thank him heartily for his selfless service.

Katti Art Studio, Belgaum and Shri M. R. Rege, Sholapur were kind enough to give us the photographs of Shri Gurudev Ranade and " The Last Abode " respectively. Shri Katti has been consistently helping this Academy in this work. Shri Rege is a disciple of Shri Gurudev. We thank them both for their kind help.

In Memorium

We deeply mourn the passing away of Pandit Shripadrao Satawalekar, Prof. Sonopant Dandekar, Dr. Appa-Maharaj Pandit and Dr. B. B. Rashingkar during this year.

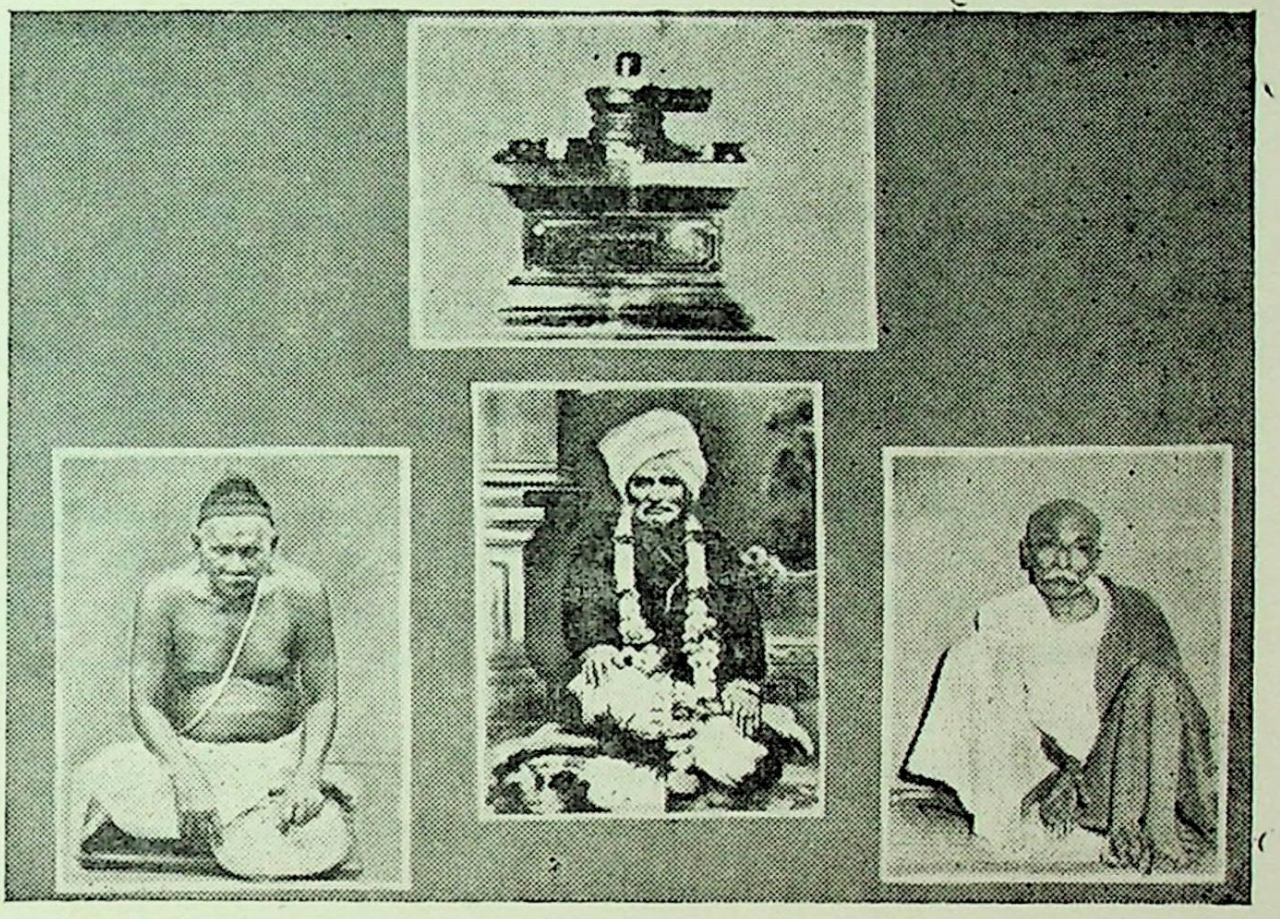
Dr. Satawalekar was one of our foremost Vedic scholars and published several volumes packed with deep insight and erudition. He was a great patriot and participated in the early freedom movement. He established "Swadhyaya Mandal" at Pardi (Gujrath State) and lived a full and vigourous life of a century. He was a champion of the cause of Sanskrit and Vedic Culture.

Prof. Dandekar studied Philosophy under the guidance of Shri Gurudev Ranade and was for some time, Principal of the S. P. College, Poona. He belonged to the "Warakari Sampradaya" and used to visit Pandharpur on foot with brother devotees. He has published a masterly work on Dnyaneshwari and his devotional discourses gave enlightenment to thousands and thousands of devotees, who listened to him in rapt attension. He was a bachelor and a champion of moral purity and intense devotion.

Dr. Pandit and Dr. Rashingkar were spititual disciples of Shri Gurudev Ranade and were practising medicine in Kolhapur. They had lucrative practice and yet they lived a humble and pious life. Several patients received free and generous medical aid from them. They were devoted 'Sadhakas' and helping this Academy in their own way. In them, the Academy has lost two good friends.

The Great Masters who lighted

The Pathway to God



1) Samadhi of Sri Nimbaragi Maharaj
2) Sri Amburao Maharaj. 3) Sri Bhausaheb Maharaj.
4) Sri Gurudeva.

Words of Eternal Wisdom

(A free rendering of Shri Nimbargi Maharaja's Bodha-Sudha Part I of which has appeared in Volume I of Pathway to God on page 7)

(**Vasudeva**)

Part II Giving up Vice.

9 Woman, Wealth and Property

All people are caught up in the meshes of these three – viz. (1) Woman (2) Wealth and (3) Landed property. God has bestowed upon you these three. Be satisfied with this much and live contentedly till death.

We should not day and night be intent upon others' possessions and covet them by belittling what we possess or by treating our own possessions as naught. If we look at them our eyes become corrupt – nay, get scorched ! If we covet, the mind gets burnt up.

They (the eyes and the mind) are the enemies. If we dance to their tunes, we are undone. We shall never grant them liberty.

In case the mind outsteps our control, we should pray to God: but never desire for the possessions of others. The wealth and property belonging to others should always be treated as forbidden and hellish and we should rest satisfied with what God has given us.

10 Adultery Paves Way to Dreadful Hell.

Even at the cost of death one should be away from adultery. Adultery is a drain on wealth, life, body and reputation. The very life is uprooted. By this sin the very life becomes destitute and liberation slips out of reach. Dreadful hell is sure to follow.

Such people are veritable burden to earth. They undeservedly consume food. The earth can never bear their burden.

Good people should therefore look upon other women as their

own mothers. That will give them happiness in life. On surrender to the worthy preceptor or *Sadguru*, they will attain to salvation.

11 Anger - The Pariah.

Anger is a *Pariah* and should always be treated as untouchable. Poverty haunts that home where, at all hours, anger creates restlessness. Noboby likes such people. None calls them good and every one will condemn them.

Hence when anger creeps in, it behoves our intellect to cast it away and admonish the mind. Anger should be completely uprooted.

It is however excusable to get angry with youngsters with the object of bringing them on to the right path. But then, the anger should be confined to oral reprimand, rather than resort to physical force where there is always a likelihood of disaster.

12 False Pride or Conceit and its Result.

Man is highly conceited. That is indeed very bad. Conceit pays no dividends. Many are the faults that flow from it. It is due to conceit that people use harsh words to others, nay, even thrash them. They even rush to assault them and utter all sorts of nonsense.

They rarely distinguish between the small and the big. Conceited they fail to understand how to speak with others. Such people even forget their own benefactors! Because of this conceit they treat grain as chaff.

Man will invariably reap the fruit of the ills arising out of his conceit. He will be paid back in the same coin by others. Nobody will even condescend to speak with him. He will be looked upon as a worn out shoe. People turn a deaf ear to his address.

Remember! conceit for anything is a sure sign of its coming doom. If man is overproud of his wife, gold or property or for the matter of that, of his children, wealth, knowledge, strength and other assets, they disappear or are denied to him. A proud king will lose his kingdom. A proud beggar will go without alms! That is how God breaks our conceit to pieces.

Similarly we should never be proud of our spiritual attainments. They will dwindle because of our pride. Those willing to lose them may indulge in pride.

Therefore, when an occassion for such pride offers itself, we should think of those who are greater by far and yet humble enough and thus correct ourselves. Knowing this and fearing that because of conceit you will lose whatever you have, you should nip conceit in bud. If purchance, it crops up, it should be driven out. We should enjoy whatever God has kindly bestowed upon us and without undue publicity. We should rest content and safe as behind the screen.

13 Jealousy Starves.

We should never feel sad or intolerant at the sight of the good fortune, high position and progeny of others. We must not fret. The jealous fellow forfeits his food and pining man, his progeny.

Never for a moment think ill of others. If we do so, misfortune confronts us first, the reason being the soul dwelling in all beings is but one and the same. That is why we should always wish others well. Then God will bestow Good Fortune upon us, consistant with the strength of our character.

14 Hypocrisy.

Hypocrisy means outward show of meditation on the self, while inwardly one is engrossed in the thought of external objects. We should never desire, because God is omniscient and omnipresent. He knows all. Therefore never deceive him thus.

15 Fraud is Bad.

Never defraud others. It is very bad. The very object for which fraud is practised becomes useless and is never fulfilled. Never betray the trust reposed in you. If, through fraud, we obtain the wealth etc. of others, we lose our own, through fraud. The hand practising fraud gets polluted. The seed sown by such hand will not sprout and no crop will follow.

We feel glad when misappropriating the wealth of others.

But when the stock of our previous merit is exhauted, it vanishes in no time and goes off the way it came. It shall not stay.

16 Infatuation - a Trap.

Wife, children and grand children, involve us in infatuation and that is known as " illusion " or " *Maya* ". We should avoid that trap. We should not love our children too much. At the same time, we must not fail to arrange for their food and clothing. We should behave as though they are the children of others. If we bestow extra care on them out of selfishness, it will harm them. Going the way they do, we should not enjoy their joys or sorrows.

It is this infatuation that entraps us. Trapped thus we are rolled about. We have therefore to fight against it and become free from its fetters. On its approach, we should remonstrate our mind and leave no scope whatever for infatuation. That indeed is the real daily sacrifice. Sacrificing all our vices thus, is tantamount to securing great merit.

17 Injustice - Entailing Disaster.

It sometime appears that an act of injustice becomes beneficial and justice causes great loss. Even on occasions like this justice should never be let down. We should never misbehave. The loss occasioned by this is visible. If our conduct is straight forward all that loss will be reimbursed by the inner witness, God. On the other hand if your conduct be faulty and injustice occurs, we cannot possibly bear the invisible loss e. g. the loss of wife in the prime of life or the loss of children during oldage. We should therefore advice the mind thus; the visible loss is bearable; but the invisible loss is indeed too difficult to bear. How can others harm you ? Despite good conduct, if loss is occasioned, we should consider that some impending danger is past. We can bear the harm done to us by others. But we connot withstand the punishment by God.

18 Proper Punishment for Sin.

So far as we understand, we should stay away from sin. We should desist from it. Sins unwittingly done bring about untoward loss; conscious sin is duly punished.

To illustrate – suppose we steal a cucumber from some field, the husbandman, on seeing it, may scold or perhaps beat us. But for house – breaking or murder, we are scolded, beaten and handcuffed or are even sentenced to transportation for life.

19 The Three Modes of Punishment.

Immoral conduct entails three types of punishments viz. the physical, the spiritual and the divine.

Physical punishment consequent upon our sins denotes beating by others, punishment by state, harm by bird or beast or wrath of elements and constitutes pain or suffering to the body. Thus punishment dealt by others is characterised as physical.

Spiritual punishment constitutes the agony to the soul. Disaese or pain afflict the body and mind and make one grieve.

The Divine punishment is that which is in store for us after death.

Considering these three types of punishment, we should desist from sin.

20 Ban Secrecy

Never act secretly in life. We ought to behave unafraid of others. We might however apply secrecy to our own domestic acts. For that, we need not be afraid of others. The spiritual Sadhana alone should be practised in secrecy. Barring this nothing else should be secret.

21 Idleness – the Arch – Enemy.

We should never remain idle. Idleness affects not only idler, but his whole family. It is the characteristic of idleness to ruin those who give scope to it. We should, therefore, remain far away from it.

Idleness is equally destructive to spiritual life. When we are occupied in meditation sleep creeps in and idleness is stabilised. Drive off that sleep when it comes in. Persist in meditation. If you do so for a fortnight or so, it departs. That work which induces idleness, should instantly be completed.

If we carry on in this manner, it becomes a habit with us. To start with we have to be brave. After a time, idleness will vanish.

22 Fruit of Worry.

Anxiety or worry is exceedingly bad. It rapidly grows. The moment it appears it should be nipped in bud. Advise the mind and uproot worry. Worry is oldage and joy is youthfulness.

Men go on worrying right from birth to death. As they go on worrying it simply grows. It does not solve the problem. God's will prevails and these people tire themselves by worrying.

We should first be careful enough about our belongings so as not to lose them. But when we lose we should not worry. Do not cry over spilt milk. May be some impending danger is avoided thereby. Perhaps a bigger calamity is averted by this small loss. The world is compact and the thing lost exists within the limits of the world. God is powerful enough to grant it. If we take care of our conduct, nothing will be lost. What is lost may also be regained. In this fashion, we ought to console our mind.

23 Think of the Absolute.

Spiritual aspirants should not worry about worldly matters; but they should be intent upon having greater and greater vision of the self and on acquiring the ambrosial juice of God's name. This would be thinking of the Absolute. Meditate always on the Atman and He in turn looks up to your well-being. He will cater to our needs and keep us above want through-out our life..

The one remedy to destroy the very seed of anxiety and clean up the mind of all dross is the gracious initiation by the spiritual teacher. Meditation on God's name uproots all anxiety and God showers His mercy.

✡ ✡ ✡ ✡ ✡ ✡

Elixir for Life

(Spiritual Talks of Sri Gurudev continued from Volume II of Pathway to God P. 19)

11 No sequence in the Spiritual Fxperience

The nature of spiritual experience was once the topic of discussion. " Sir ! There is rich variety in the spiritual experiences of various saints. The order in which the saints had them, also appears to be different. Why should it be so ? Is there no definite sequence in them ? " asked a disciple. Sri Gurudev replied : " No ! There is no fixed sequence at all. Every Sadhaka has his own peculiar order of having these experiences. Let us just observe the experiences of the saints of our own Sampradaya. What do we find there ? Sri Nimbargi Maharaj, Sri Bhausaheb Maharaj, Sri Baba, Smt. Sivalingavva -all these had their experiences in different order. This doesn't mean, that there was so similarity between them. But on account of their temperamental differences, there was difference in the emphasis of each of them. That is all.

When we consider this problem we are apt to commit another mistake. Till recently, it was a current belief that spiritual evolution was unilinear. But it is not so. Modern thinkers like Alexander and others maintain that spiritual evolution is multilinear. And they are quite correct. When a bomb-shell explodes, its splinters fly in all directions all at once. Similar is the case with spiritual experience. A seeker gets these experiences all at once. Hence the question of sequence in them becomes absolutely irrelevent. In fact it does not arise at all. "

I2 Morality and Mysticism.

One day, a Kannada song was being sung in the " Sitting " which described the experience of Spiritual Sound and its effects on the Sadhak. It contained a line in which the poet-saint stated : " As soon as I began to hear the Sound, all my vices vanished automatically. " While explaining the significance of this line Sri

Gurudev dealt with the close relation between Morality and Mysticism. He remarked " Morality and Mysticism are very intimately related. In fact, they are interdependant. Morality leads to and supports Mysticism, while Mysticism brings about perfection in Morality. Just look at our vices ! They are the products of our inordinate attachment to sense–pleasure and sense–objects. Morality aspires to free us from this attachment by teaching us to control our senses and mind. It, thus, induces and enables us to cultivate the virtues gradually and leads us to the supreme virtue of God–devotion. But as the Gita tells us : " Sense–objects turn away from him who does not enjoy them with his senses, but the relish for them persists. This relish also disappears only after he has the vision of the Supreme. "

Thus, unless we are morally pure we cannot make any progress in our spiritual life and realise God. And unless we realise God, we cannot be perfect in our moral life. Apparently this is a paradox. Of all aspects of morality, the mystical aspect alone is of utmost importance. In fact, we may say that, that which conduces to mystical elevation is alone moral. All other things are not really moral. We may very well define morality in these words."

13 Who can Fathom the Depth of Divinity ?

It was about eight in the morning. Sri Gurudeva was conversing with the aspirants as usual. When the conversation was going on, Sri Gurudeva suddenly asked Nagappa–the grandson of Sri Nimbargi Maharaj, who was present there, to sing the Kannada song " Guruve nimmajneyanu ". As the song was being sung by Nagappa in his sonorous voice, Sri Gurudeva was listening to it with rapt attention. There was pindrop silence among the audience. All at once, Sri Gurudeva broke the silence with this remark : " Look here ! यस्यान्तत्रविदु: सुरासुरगणा: " Even the gods and demons could not fathom the depth of Divinity. What of man–a puny creature ! Why should he vainly boast of his knowledge ? Who is there that can say that he has realised God completely ? Here and there we come across a few persons who have attained only a particle or two of this Infinite Treasure. Why should a man, then, be unnecessarily elated with this tiny attainment ?

The devotees of God are born in all countries right from ancient times. Every country has been blessed with their holy presence, from time to time. Devotion is not, thus, the exclusive monopoly of any one land or community. Still, vainly do people fight in the name of religion. In fact, spiritual life is the only province that deserves to be free from fight of any kind. Is it not strange, then, that this province also should be the hot-bed of fierce fight ? To be frank, these fights are not really religious; they are essentially political. People fight their political battles in the name of religion."

14 Philosophy and Mysticism

Sri Gurudeva was once explaining the need of the study of philosophy in this scientific age, in the course of which he remarked: " We are now required to face the Western Scholars and put up a fight with them. Hence we should also be adept in the use of the weapons handled by them. If we are called upon to argue with a lawyer, is it not necessary for us to study law ? Therefore a study of philosophy has become necessary now. Really, it is not essential for Mysticism. But philosophical justification for mystical life is demanded by the modern mind; unfortunately, we find that our mystics are innocent of philosophy and philosophers are not interested in Mysticism. Is it not a matter of regret that even the students studying philosophy under my guidance, should not realise the supreme value of mysticism ? But it is a fact that cannot be denied.

Secondly. it should also be noted that philosophy is a fence that does not allow the stray cattle of superstition to enter into the garden of mysticism."

15 Experience of Void or Spacelessness

Once a Kannada song was being read out to Gurudeva. It contained this line : " Onkara sabdavu sunyavagide " meaning " the word Om has disappeared in the Void." This line had another reading viz. " Onkara sabdavu sunyavagade." which meant " the word Om did not disappear in the Void." Now which of the two

readings was correct ? When this problem was being discussed Sri Gurudeva said : " Some people believe and maintain that as a Sadhaka advances in his spiritual career, his spiritual experiences of Sound and Form ultimately disappear and he experiences only a Void. This is a peculiar view advocated by the Hata-Yoga-Pradipika. When this was brought to my notice, I referred the matter to Sri Bhausaheb Maharaj and sought his opinion about its correctness. I discussed this problem with Sri Baba as well. Both of them emphatically maintained : These experiences do not disappear at all. They simply temporarily move aside, when we get the experience of Spacelessness.

16 The Seat of the Soul.

An aspirant once asked Sri Gurudeva : " Sir, some saints maintain that our Soul resides in the right side of our heart. What is your opinion about it ? " Sri Gurudeva replied, " It is true that there are a few passages in the Upanisads expressing that the heart is the seat of the Soul. अंगुष्टमात्रः पुरुषः मध्य आत्मनि तिष्ठति । " The Soul of the size of a thumb, resides in the heart." says the Kathopanisad. अहं हृदि सन्निविष्टः - " I reside in the heart. " declares the Gita. But modern physiologists have conclusively proved that the brain is the seat of the Soul. The Soul resides in the Pituitary Gland. The heart has been granted only Provincial Autonomy. It can enjoy limited freedom, given to it by the brain. It cannot transcend it. "

17 Devotion should spring up.

One day, when the usual sitting was going on, a disciple asked : " Sir ! We are very often told that *Bindu* (Spiritual Atom) is one of the forms of Divinity. Why then, do we not feel devotion and reverance for it ? What should be done to develop that feeling about it ? " *Sri Gurudeva* explained : " Look here, the feeling of devotion should naturally well up in the heart as a result of deep meditation and higher spiritual experiences. It should never be worked up. Don't you remember *Sri Baba's Vachana* viz. *Bindu tithe Sindhu*—" where there is a drop, there is ocean." The drop is a part and parcel of the ocean. In philosophy we speak of ' Qualitative

Monism ' and ' Numerical Pluralism.' From the point of view of quality there is identity between a *Bindu and Sindhu*; but from that of quantity or number, there is difference between them. Is there any qualitative difference between a lump of boiled-rice and its grain ? But as that lump does contain a number of grains, there is difference in quantity. We must admit that. Isn't it ?

At the same time, it must be noted that there is a striking difference between a *Bindu* and a grain of boiled rice. While a *Bindu* can produce various forms of Divinity, a grain cannot produe boiled rice at all.

* * *

"An aspirant is indeed he who has gone in all submissiveness to his Teacher and has been instructed by him on the path to God. When his spiritual teacher opens out to him the path way to Atman, the slackness of his worldly existance are destroyed, and he performs Sadhana in order to be convinced of his liberation. He seeks the company of the Saints in order that his doubts may be dispelled. He has once for all bade good-bye to evil actions and has been multiplying virtuous actions in order that he might ultimately get lodgment in the form of God."

— *Samarth Ramdas : Dasbodha.*

* * *

Gurudev Ranade :

His Reflections on religion and social order.

(By Prof : K. T. Jahagirdar, M. A.)

We are witnessing the moral downfall in the present-day society consequent on the dethronement of religion and enthronement of some usurping idols. We are living in an age where we observe the spread of lawlessness, of drunkenness, the inordinate love of sensuous pleasures, of riches and other worldly vanities, the laxity in morals and the advocacy of theories that are the very negation of purity, of morality and of chastity.

God Himself has indeed been dethroned from the hearts of men and the modern man passionately and clamourously hails and worships the false gods which man's own idle fancies have fatuously created and his misguided hands so impiously exalted. The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Pacifism and Communism at whose altars, governments and peoples, whether democratic or totalitarian are in various forms and in differeut degrees, now worshipping. Their high priests are the politicians and the worldly-wise, the so-called sages of the age. It is therfore, in the fitness of things to consider and ponder over the spiritual teachings of this great Seer and Philosopher of Nimbal, Dr. Ranade.

Philosophy and Religion

Dr. Ranade disagrees with those who try to rigidly exclude philosophy and religion from each other. He believes that philosophy without religion is like form without spirit, and that religion without philosophy is like spirit which cannot work without a form. It is in the supreme combination of form and spirit, of philosophy and religion that the true salvation of a nation consists. He believes in a universal religion of humanity. He says that Bhakti does not

consist in religious ceremonials, in pilgrimages and in formal idol-worship. It consists in love to God and through this, in love to man. He says that we can never love man so well as when we know that he partakes of the same divine nature which is in us. Love for humanity must be based on love for God. If it is not, it is bound to have a shaky foundation. Some people might indulge in literary studies in such a way as to stunt their moral powers! To them God may seem distant and far away. Perhaps also they might be sinless and might not have any desire for righteousness. But all men who have sinned and those who have come to have an earnest desire for righteousness, wish from the bottom of their hearts to come nearer to God. So too, Says Dr. Ranade, can a sense of eternity, the pangs of sorrow, the bitings of conscience, the vanity of human wishes or a keen social enthusiasm, bring man nearer to God. It is in such a state of mind that men begin to love God as his only guide and helper and it is in such a state that the whole moral world opens up before him. He says that in India we are rent by schisms and sects, as well as racial and religious differences. These can vanish only when a firm mystical philosophy of spiritual experience can be the only possible ground for a world religion. It is only under its influence that differences of all kinds might disappear. On a general survey of the spiritual experience attained by all the mystics, it might be found that the kernel of mysticism is at bottom one, though Indian Mystics may ring the changes upon one chord, the Christian Mystics on a second, and the Islamic yet a third. All those mystics constitute the musical band of God, and each contributes his note in such a way that the whole becomes a harmony, and a symphony wonderful.

Science and Religion

Dr. Ranade is not one of those who would condemn science for the sake of religion. He holds that there is a perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the works of God. It supplements, instead of supplanting religion. But he would not have the mere scientfic or the mere economic spirit prevail. He says, " Let not an age of pure calculators prevail and let not the glory of India be

extinguished for ever. Religion asks from you merely the consent of the heart, a mere touch of the love of God. " But he is a firm believer in the manifold activities of a nation, supplementing, instead of contradicting one another. He holds that when a nation rises, it rises from all points of view. He says; " We must have scientists as well as philosophers, men who go in for action and men who sit down to contemplate, people who devote themselves to social regeneration as well as those who care for personal development."

He visualises an age in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind will have been finally transmuted into the wisdom and the tranquility of an undisturbed, universal, and lasting peace, in which the discord and separation of men will have given way to the world-wide reconciliation, and the complete unification of the diverse elements that constitute human society. It is this stage which humanity, willingly or unwillingly, is restlessly approaching, a stage of world-commonwealth, the inevitable destiny of the peoples and nations of the earth. He regards this world as one country and mankind its citizens. He is against narrow parochialism and would say, 'let not man glory in that he loves his country, let him rather glory in this, that he loves his kind.' All mankind may become the upholders of one order, the inhabitants of one city, based on the spiritual plane.

The principle of unity of mankind constitutes the central theme of his message in so for as all his social and humanitarian teachings, when carefully examined, converge on this fundamental doctrine or are even subordinated to it. According to him, there is no social goal higher than the attainment of unity of mankind at least in the world as it is consituted at present and there is no cause on earth which can claim any superior loyalty, sacrifice or devotion from the individual. It thus represents the highest degree of perfection in the present stage of the evolution of the society and the highest stage of maturity, which mankind has thus far reached.

" The fundamental purpose animating the Faith of God and His religion is to safeguard the intesests and promote the unity of the human race, and to foster the spirit of love and fellowship

amongst men. That all nations should become one in faith and all men brothers, the bonds of affection and sincerity between the sons of men should be strengthened, that diversity of religion should cease, and difference of race be annulled. The fruitless strifes, the ruinous wars should pass away and the " most great peace " should come. "

This consciousness of unity of mankind as a whole actually embodies the very spirit of the age in which we live. World interdependence is indeed, the outstanding characteristic of our present era. This is the most vital and binding of our social laws. It is precisely because our so-called leaders, in practically all realms of human activity, have failed to make an adequate application of this law to all our personal and social relationship that the world has become subjected to such frequent upheavals which every now and then threaten to disrupt its unity. Unity of mankind far from being a mere expression of a social tendency, a mere outburst of ignorant emotionalism or an expression of vague and pious hope, implies an organic change in the structure of present-day society.

Much against the general belief of people that Religion, instead of helping the cause of human unity, created tension and disunity, Dr. Ranade believes that if at all human unity will be brought about, it would be brought about, through religion and religion alone and that even in the past, it was not religion but rather irreligion that caused bloodshed and disunity. If we examine dispassionately the place of religion in human society, we shall see that the fundamental cause of disunity and disharmony in the world is the individualism of human nature. It is because of this individuality of volition that we find such a continual clash between the ideas, needs and desires of men. What is needed, therefore is some force capable of adjusting these conflicting interests and desires, and this is a task which religion alone can accomplish. By merging the wills of separate individuals in the will of God it establishes a superme loyalty through which men find these interests miraculously identified. By turning to that Essence of oneness, individuals who had hitherto been living in a state of perpetual conflict, find themselves transmuted into self-sacrificing, self-giving souls capable of communing together in absolute unity and with a perfect love. In this state of

communion, they become " One soul in many bodies ". This is a unity which the Love of God can alone establish in the world, and not until such a love completely imbues and permeates the hearts of men can mankind ever hope to achieve a world civilization that can be perfect and enduring.

It would be thus clear that Religion is the only force that can create in the individual a true consciousness of the oneness of mankind. Acting as a cohesive power, a unifying force, a solvent of individual and social differences transforming and enabling our inner emotions and feelings, through a genuine and constructive belief in God, it releases such spiritual forces, that can kill our baser instincts, and bridge the inner and outer differences that separate us from each other.

This principle of onenesss of mankind should by no means be taken to aim at obliterating the legitimate diversity in human society. Unification of mankind is fundamentally based on the belief that such a unity can be achieved only if individual and social differences that are legitimate and valuable are maintained and even fostered. Dr. Ranade's conception of the world commonwealth can by no means be indentified with the cosmoplitan ideas and doctrines of the Utopians, who in utter disregard of the complexity of human nature, seek to obliterate all existing differences, even those that are helpful to the growth and progress of civilization and to establish in their place a social order that is uniform and colourless. He recognised the usefulness of the geografical, ethnical, linguistic and social differences in the world, but also emphasized the supreme necessity of subordinating them to the major collective interests of mankind.

Thus the principles of unity in diversity constitutes one of the basic elements of his programme for the unification of the world. His call is, primarily directed against all forms of provincialism, all insularities and prejudices and does not aim at the subversion of the legitimate allegiances and loyalties of the individual to his race or nation. His plan of unification of mankind has a two fold spiritual and social character, implying first as it does a fundamental change of heart, a spiritual and moral regeneration which will inevitably pave the way and make possible the establishment of such institu-

Sri Gurudeva Dr. R. D. Ranade

Born :
JAMKHANDI
(3 – 7 – 1886)

Samadhi :
NIMBAL
(7 – 6 – 1957)

tions that are essential for bringing about unity and peace in the world.

He warns us that we should not blindly follow the western concept of liberty, equality and fraternity. He says " If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtue of the West and the East and will rise superior to both. If the West and East are to meet, they will meet in India, and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and the energy of Europe. I see her assimilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and pristine purity of her spiritual self."

* * *

" Spirituality does not involve renunciation of the world. On the other hand, spirituality is excellence in action, योग: कर्मसु कौशलम् । The world at present finds itself in a night-mare condition of tension and conflict, from which it can be rescued and united only by true religion. The world can be really bound together and united at the spiritual level through religion expressing itself in love. Religion signifies two things in particular. One is the inward awareness of spiritual self, spiritual perception. Outwardly, it is abounding love to humanity. प्रज्ञान and करुणा, Wisdom and Love, constitute true religion ".

—*Dr. S. Radhakrishnan,*
Extract from Speech in Sangli in 1954.

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Place of Faith in Human Life

Sri. S. N. Deshpande M. A.

Philosophy is the touch-stone for faith. Faith unalloyed is a rare gift of God. If man would just lift up his eyes from his constant pre-occupation in humdrum routine of life, and have a searching look through the organic growth of his being, he would be convinced that faith is the foundation of life.

Life begins with the conjugation of the ova and the sperm and the foetus thus formed in the womb grows on the blood of the mother. No sooner does the child come out of the womb, it begins to breathe and the Cosmic Engineer makes immediate provision for the suckling of the child. How can a petty human brain, conceive fully the nature of the divine mechanism of the Cosmic Engineer of the Universe ? The child thus grows and side by side, the mother that feeds and cares for the child also grows older day by day. And they demonstrate to the world a great contrast. The child on account of its implicit faith in the mother leads entirely an innocent, smooth and care-free life. But the mother, on the other hand, is burdened with anxieties, worries and responsibilities of life. Why is it so ? The answer is quite clear. The grown up mother has forgotten in her egoistic trend of life, the serene associations of an innocent faith. The innate factor of faith gets adulterated with the growing ego-centric predicament. The faith goes dormant into the sub-conscious mind.

Now as grown up and intelligent children, let us turn our attention to Mother Nature and see what lessons she has to give in this connection. Let us begin our search with the rising halo of the Sun. The eastern horizon with the red glow of the morning sun is a spiritual sight for the devotees, a source of inspiration to the poets and the artists. The infinite vista of the divine paintings, in this art gallary of the Cosmic Museum, is indeed a matter of great inspiration and life to those who care to look at it with the vision of an artist and the heart of a devotee. If we just think about and study the cause, nature and effect of the solar energy in the

laboratory of a scientist, the flights of our talent would be humbled down. The Sun, the Moon and the Planets, the ocean, the rivers, and the forests and a host of other masterly creations of the Cosmic Artist, simply baffle the proud assertions of the human reason and this unfathomable nature of the Divine Will gives rise to the attitude of faith in the human heart. It would require many lives to complete the study of the numerous creations, kept as living exhibits in the divine work-shop of the Cosmic Engineer. Then how very distant and difficult it is, to know and to perceive the Almighty Maker !

The greatest brains of the modern times can invent astounding weapons like the atomic bombs, can grasp and utilise the three kinds of energies viz. heat, light and electricity, but their talents can never give them a grasp of the spiritual energy which is at the back of all these apparent energies in the universe. It is only the eye of faith born out of Spiritual Experience that can perceive the Central Energy. Thus proclaim the Saints of India. The atom-bomb which is supposed to be a human device to end the great World War, also points to the present generation, that the real Energy behind the universe is capable of working wonders beyond the ken of human reason. If we just study the progress of the War, we would be surprised to see the working of the Hidden Hand of God in it. Hitler and Mussolini, who were once the objects of terror to the world, were subjected to the Divine Law of retribution and are no more present to see the present advent of peace in the world. These facts point out to the inevitable and unique position, faith occupies in human life.

Now let us see why and how this factor of faith, dormant in the human heart, becomes active at times. The problem of suffering and the inevitable attack of death, give a rude shock to the human heart and the brain gets simply perplexed. At such a time faith becomes actively helpful. For example, if we see a child born blind, predestined as it were to lead an accursed life, or if we see a middle aged man, the sole bread-winner of his family, passing away leaving his entire family helpless and hapless, our brains would be perturbed owing to their inability to account for this apparent injustice.

Similarly, when we observe the messengers of Death snatching away a newly-wedded young man, thus rendering at one stroke all the laborious care and attention his parents had bestowed upon him, as well as crumbling to pieces the sweet fancies and the tender hopes that the touch of fresh love had raised in the heart of the newly-wedded wife, we are baffled. Before these baffling and inevitable problems of death and suffering, all the systems of philosophy, so long as they speak in the language of logic and reason, cry out in vain in the insensitised ear of suffering humanity and would not grant any solace to it. It is only the faith reborn from the ashes of reason that can act on the drooping spirit of man. It alone constitutes the ballast that can keep the boat of human life in steadiness. Faith may not explain the problem of suffering in reason's language, but it provides the soul with a perrenial source of vigour and enlightenment. Under the influence of faith alone can man learn that he is being shaped on the anvil of the Most High. Faith is the supreme healer of life's woes.

Thus far we have seen the peculiar position occupied by faith in human life. Now we shall consider the theoretical aspect of faith. The attitude of faith is more akin to emotion than to intellect. No doubt faith has a cognitive aspect and a cognitive value, but as a trust or belief in religious doctrine or divine truth it has a closer affinity with pure and pious emotions. As Mr. Galloway puts it : " Faith is a relation of the Self to a Divine Object and is expressed in prayer, worship and service." So, faith in a Supreme Power beyond, springs up to satisfy the emotional needs of human life. And as biologists describe it, the seat of emotions is in the Thalmus, and " emotions are more internal or *Antaratara* (अन्तरतर) that is to say, near Reality " as described by Dr. Ranade in his lecture on Philosophy of Spirit.

Even the lowest form of religion begins with an act of trust and so also an enlightened and an advanced religion too, has to pay its homage to faith, though it welcomes the aid of reason. From a social and psychological stand-point, religious faith springs up from the pressure of human needs and to gain a stability in life in the face of manifold forces that threaten and limit the smooth and successful workings in life. Another description of faith given by

Mr. Galloway is that " it denotes an insight born of spiritual experience. In its full spiritual development, faith is a stable attitude of mind and the response of the whole personality to the object. Then faith becomes an act of spiritual Self–consciousness which affirms God as the supreme value." But people of such spiritual faith are very rare. The ordinary attitude of faith as it is present in the general psychology of human beings seems to be similar to it in quality though not in degree or quantity. As referred to above, the seat of emotions is in the interior and above it is the seat of intellect, to control the emotions. This shows that the factor of faith is not antagonistic to knowledge, or intellect. Both are complementary to each other. If personal interest is dominant in faith, it helps to stimulate knowledge. And so also, a faith that grows out of good reasoning is quite sound and healthy. This need not lead us to think that knowledge is identical with faith. Because, what the knowledge can do at best is to discover relations in the existing parts of the whole. It can establish an order and connection without a personal aspect. But the man of faith apprehends the object to find satisfaction in it. Interest of feeling and ideas of value are central and decisive in it. The content of faith is more personal and intimately related to the self than the content of knowledge. The faith follows a different path from knowledge and attains its goal easily while knowledge or reason spells out its way laboriously and stops short on the journey. Faith in spiritual life goes beyond knowledge to find a final value and meaning of the world. Mystical faith begins where intellect becomes ignorant. Faith is like a seed that grows into a flower of reason, only to fade away and culminate in giving us the fruit of spiritual faith. The under–current of faith is explicit in the root and fruit but implicit in the temporary and fading flower.

Let us now see whether the scientists and the philosophers make room for faith in their critical hearts. The man of science has full faith in the reliability of his faculties by which he presumes his hypothesis and draws his conclusions. He makes postulates which imply faith in the past. As pointed out by Dr. Ranade in his lecture refered to above, the discoveries in modern Physics by Sir James Jeans, researches in Biology by Driesch, in Neurology by Mr. Head, are all in consonance with the spirit of philosophical

idealism. Similarly, the eminent philosophers also shake hands with faith in propounding their principles of philosophy. Plato's philosophy of Ideas of Good and God and his failure in satisfactorily giving the contents of reason show his allegience to faith. Aristotle too in his philosophy of ultimate end as Form and God as the object of world's desires follows suit of Plato in point of faith. Then amongst the modern philosophers, the Innate Ideas of Descartes, the God-intoxication of Spinoza, the Monad of monads of Libnitz, the things in themselves of Kant and the Spiritual Principle of Green,– all these have a distinctive bearing on faith.

Finally let us refer this matter to the Indian scriptures like the *Upanisads* and the Gita. A passage from *Svetasvatara Upanisad* tells us that unless the disciple has absolute faith (*Bhakti*) in God and *Guru*, spiritual secret should not be imparted to him.

यस्य देवे परा भक्तिः । यथा देवे तथा गुरौ ।
तस्यैते कथिता हृदयीः । प्रकाशन्ते महात्मनः ।VI-23

So also *Sri Krisna* tells us in the *Gita* that mystic knowledge should not be communicated to those who have no faith :

इदं ते ना तपस्काय । नाभक्ताय कदाचन ॥XVIII-65.

Thus the Indian sages of the past preach the principle of faith as the basic necessity for a succesful life.

In conclusion, I should like to ring a note of caution that our faith should grow out of a complete reasoning and should ultimately outgrow reason in the form of pure spiritual faith. We should be very cautious to guard ourselves against the likely mixture of superstitions and hallucinations in our faith. It should develop out of the fullness and maturity of reason. The golden piece of faith should be purified in the sulphuric acid of reason. And we all know full well that the acid cannot have the value of gold. Such is the value of faith in human life.

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Cultivation of Devotion

Dr. G. M. Patil, M. A. Ph. D.
Aurangabad.

Devarsi Narada is the founder of the Bhakti cult or the path of devotion. In the Bhaktisutras ascribed to him, he has not only given a thorough exposition of the love supreme or pure devotion in all its aspects, but has shown a keen and penetrating knowledge of the human nature. No exposition of a theory or a practice pertaining to human conduct would be scientific and rational if it overlooks and neglects the psychological aspect of human behaviour. If philosophy is a pure science, devotion is applied philosophy. In pure philosophy, logical reasoning and deductions hold good, but in applied philosophy, the very nature and tendencies of human mind and its behaviour have to be faced on realistic plain. Logical deductions may (and do) fail before the most varied and fickle psychological attitudes of human being. Devarsi Narada has been successful in completely analysing this fact and has conclusively and definitely chalked out the scheme and process for the cultivation, fixation and development of the Love supreme.

His definition of devotion is most perfect and once accepted, the corrolories thereof, have to be followed rigorously and ungrudgingly. 'Devotion', he defines, 'is the Love supreme towards the SELF'[1]. Love simple is a natural instinct of every creature and it need not be reared or cultivated; it is gross, profane and mundane; it is lower in standard and is susceptible to complete annihilation. It varies from time to time and from place to place in the same individual as well as in different individuals, both qualitatively and quantitatively. But the Love supreme is one, undivided, changeless and eternal. The manifestation of this sacred emotion ultimately is one and the same. Electricity manifests itself in mutually opposite forms through the working of multifarious apparatus and appliances, but that does not alter the primal nature

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1 सा त्वस्मिन्परमप्रेमरूपा । ना. भ. सू. २

of the inherent energy. The life–essence gathered by the roots of a tree is one and the same, but exhibits itself in manifold evolved forms such as root, trunk, skin, branch, stalk, leaf, flower, fruit and many others, better exemplified and described by a botanist. The serene and blissful mental state of a devotee either of Allah, God, Ahur Mazd, Jina, Buddha, Nanaka or Siva is just the same and does not vary even to the minutest extent in its kernel and essence; because these forms ultimately are the finite appearances of the INFINITE one, without a second[2].

Thus love is an innate quality of every being. Instead of allowing this noble treasure to be wasted away in the ignoble pleasure of the sense-objects, which are only temporary, dependent and meagre, one has to acquire the knowledge and art to utilise the same for the higher bliss which is everlasting, independent and immense. This, one can do through devotion only. Every indvidual in every place and in every time has an inherent love for Lord of the universe, but his love for worldly achievements, either concrete or abstract, supercedes the former. He is fascinated by the worldly objects, as they being gross, easily attract his physical sense-organs. But he does not go to the root of the theory of causations in this respect, He does not realise that, pleasure or pain derived through sense-organs, is due to their agreeable or otherwise contact with the sense-objects[3]. Thus this pleasure is limited, dependent, temporary and unstable. Devarsi Narada, out of compassion for the humanity, dictates the means of cultivation and development of devotion which yields unfathomable bliss to a man. In his sutras 34 to 38, he states six means of the cultivation of devotion towards the Lord. It is surprising that prophets and saints of different religions, regions and ages have expressed their thoughts on the same topics in more or less the same way. This

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2 येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विता: ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ भ. गी. ९.२३
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धय: ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ भ. गी. ७.२४

3 मात्रास्पर्शास्तु कौंतेय शीतोष्णसुखदु:खदा: ।
आगमापायिनोऽ नित्यास्तांस्तितिक्षस्व भारत ॥ भ. गी. २.१४

undoubtedly speaks of the universality of the knowledge and the experience of the Highest Reality which is one and the same Truth, but because of the apparent difference due to the time, place, individual and the language, the expression of the same thing varies and paltry, pigmy and poor people quarrel over the external unreal appearance. The process narrated by Nārada, for the removal of the vice detrimental to and for the installation of the individual and collective virtues for the development of the devotion are more comprehensive and more detailed as compared with those found in other places. These are applicable to and can be followed with ease by any person on the globe irrespective of his caste, creed, clime or calling. The means are stated below in their logical order -

(1) Viṣayatyāga or Renunciation of sense-objects:—

Devarṣi Nārada has a systematic way and a scientific as well as rational outlook in dealing with the topic. He starts with the individual and his egocentric ideas. The individual is carried away by the sense-objects and by a desire for their enjoyment through sense–organs. The sense–organs cannot be done away with but the sense–objects can be spared and with a determined effort can be completely avoided, though such effort is painful in the initial stage. It is a fact that all sense–objects can never be enjoyed by all persons at all the times. There is always a limitation. It is the extension of this very principle of limitation that is enjoined here by Narada. Total abstination from all sense–objects is an impossibility for the man of the world. For a devotee of advanced stage such abandonment is an easy sport but for the beginner, it is an ordeal. Man is a social animal and so long as he remains social, some formalities which involve the enjoyments of the Sense–objects have to be observed, and sometimes even against one's desire and will. Bhagwad–Gitā enlightens the initiated in this behalf. All the saint–poets have exaggeratedly denounced the desire for enjoyment, but when they do so, they always mean the lust for excessive and passionate indulgence and not the rationed enjoyment. Desire is not devilish and demonic by nature. Qoran speaks of the two–fold qualities of human being, the angelic and the animal and directs man to " imitate divine attributes ". Passions are due to animal qualities and there are people who eat and " luxuriate like cattles ".

Such people are demonic and Saints always censure such slaves of animal instincts. Quoran declares, "Let not your wives and children turn you away from remembering God". The desire in fact, is the very self of God provided it is not against the ordained principles of healthy life in a cultured Society.[4] Well-regulated, limited and proper enjoyment of the sense-objects is in no way detrimental to the attainment of a higher plane and the achievement of God-realisation.[5] Such restrained pleasures, according to Manu, the primal law-giver, amounts to celibacy.[6]

Here as could be seen, Nārada, starts with the material, the physical plane in the first instant. The advancement is always from the gross to the subtle and never vice versa. The individual aspirant here is advised first to strive to abandon the gross pleasures. The cultured person in any society is not so much fascinated by the physical and showy gross pleasures as he is delighted at heart by the experience of a pure and subtle aesthetic joy. Thus a march towards betterment and progress is indicated by the abandonment of sense-objects.

(2) Sangatyaga or Renunciation of attachments

The physical renunciation is not enough. Even though the sense-organs may be restrained and the sense-objects may be avoided still the fickle and turbulant mind[7] is not guaranteed to rest at peace. With the abandonment of all physical pleasures, mind may still continue to be attached to them and may intensely crave internally for their enjoyment. He is declared a great hypocrite by Bhagwad-Gitā, who externally restrains all sense-organs and their visible activities, but internally continues to remember those pleasures in mind and to yearn for them.[8] The mind cannot conve-

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[4] धर्माविरुध्दो भूतेषु कामोऽस्मि भरतर्षभ । भ. गी. ७-११

[5] युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ भ. गी. ६-१७

[6] ब्रह्मचार्येव भवति यत्रतत्राश्रमे वसन् ॥ मनु० ३-५०

[7] चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ भ. गी. ६-३४

[8] कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ भ. गी. ३-६

niently and happily accommodate at the same time both, the God and the pleasures. One cannot put two swords in the same scabbard. As Bible would put it, "No man can serve two masters. .....Ye cannot serve God and mammon both" (St. Mathews). And unfortunately this yearning does not halt at physical or concrete pleasures only. It extends to mental or abstract affections also; attachment towards those who are nearer and dearer and aspiration for worldly higher attainments such as; name, honour, respect, position, power, status etc. Vedanta, Buddhism, Jainism, Sufism, Christianity and even the modern psycho-physiologist, all declare with one voice that there are three primal instincts, cravings, impulses or appetites of a human mind. (i) Lokeṣaṅā (desire for name), (ii) Vitteṣaṇā (desire for wealth) and (iii) Darasuteṣaṇā (desire for a wife and progeny).[9] These are to be controlled in the first instance so that gradually they can be completely uprooted and thrown away.

It is only when the soil has been prepared for plantation by removing reeds, weeds, thorns, bushes, stones, pebbles etc., that the seed can be sown in order to reap a rich crop. Here the body is purified by keeping away all physical pleasures and the mind is purified by removing the thirsts and attachments. "The soul that is attached to anything, however much good there may be in it, will not arrive at the liberty of divine union. For whether it be a strong wire rope or a slender and delicate thread that holds the bird, it matters not, if it really holds it fast; for, until the cord is broken, the bird cannot fly. So the soul, held by the bonds of human affections, however slight they may be, cannot, while they last, make its way to God." (St. John of the Cross). But the body and mind will remain idle when they are deprived of their animal instincts and vain engagements. Devarsi Narada prescribes the next stage which is most effective in controlling the body and the mind.

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[9] Buddhism :—भवतृष्णा, विभवतृष्णा, कामतृष्णा.
Jainism:—आहारसंज्ञा, परिग्रहसंज्ञा, मैथुनसंज्ञा.
Sufism :—Zamin, Zar, Zan;
Christianity :—Wine, Wealth, Wife;
Psycho-Physiology :—Hunger, Acquisition, Sex.

(3) Awyāwṛttabhajana or Uninterrupted service of Lord

After the physical and psychological plain, the intellectual plain is next resorted to by Narada in the process of individual efforts towards God-realisation. The sense-organs are the horses and the mind is the rein of the chariot of this body in which the Master-the soul-is riding. The intellect is the wise charioteer who skillfully guides the chariot to the ultimate goal.[10] Intellect is the determinative aspect of the ego.[11] It determines either wisely or otherwise and the outcome necessarily follows. This intellect is to be fixed in the service of the Lord so that the body and mind act accordingly. This service may not necessarily have the same form always. It may be a prayer, a worship, a psalm of the glories of the Lord, a mutter of the sacred names of the Nameless or in any other cherished form. But how can this service be uninterrupted, is the question oft repeated by the initiated. One has to attend to his daily routine and the secular service. This will hamper the continuous worship of the God and the devotion can never, in true sense, be unbroken. This is a bonafide querry of an initiated. For, to him, service of the Lord means only those few observances and practices indicated by the primers on religion or immature teachers in the field. His ego is sill surviving and he feels proud for whatever he does. But by deep thinking and after proper teaching, when his ego is tamed and subdued; he realises that he is only a tool in the hands of some Power which makes him abide by His order. His mind is awakened from the deep eternal slumber and his ego merges in the Universal. He honestly feels that his actions are the bidding of the Lord and thus whatever he does, he eats, he sacrifices, he gives and he penances, in fact all his sacred and secular activities belong to God and piously he offers them to Him.[12] This is the highest

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10 आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषुगोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ कठोप० १-३-३-४

11 निश्चयात्मिका बुद्धिः ।

12 यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ भ. गी. ९-२७

type of devotion. Thus, devotion continues without the slightest interruption, throughout the life. This removes his ego and he is humble and modest to everybody. This naturally wins the Lord for him.[13] This amounts to the distinguishing characteristics of Bhakti as enunciated by Nāradāchārya viz. Dedication of all our actions to Him and feeling extreme restlessness in His non-remembrance.[13a].

By the three stages mentioned above, the negative or destructive element is thrashed out and the positive or constructive factor is implemented in the individual effort in its body-mind-intellect aspects. But the individual efforts are not adequate. They have to be supplimented by collective efforts. This collective effort is the next stage indicated by Nārada.

(4) Bhagavadguna-Sravana-Kirtana-Listening to and singing the Glories of the Lord

The individual is prone to be carried away and spoiled by the surrounding circumstances if they are not conducive to his efforts and if they lead him astray. Therefore, he should attempt to be in the midst of a circle of individuals having the same aptitude and should mix in the congregation of similar devotees. One should not feel shy on account of his wealth, learning, position, power or any other factor to listen to the glories and adventures of the Lord and to sing them loudly. An individual should necessarily feel ashamed and should have regard to his learning, wealth, position etc. while doing an unsocial evil; but one should be a human being, pure and simple, bereft of all extraneous attributes while he is before the Lord: Listening to the glories of the Lord nourishes the sprout of love already arisen in mind, humbles a person and ennobles him. This is the earlier stage; while singing either individually or collectively is a later stage which is an expression of such love. It may also be said that this ever-present behaviour of a person, in

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13 नम्र झाला भूतां । तेणे जिंकिलें अनंता ।:
Those who sing Thy praises, please Thee;
they immerse themselves in Thee—Adi grantha.

13a तदर्पितखिलाचारता तद्विस्मरणे परमव्याकुलतेति । ना. भ. सू. १९

listening and singing the glories of the Lord continues even in the midst of his exacting, exasperating and exhausting duties of daily routine. Psychologically, listening and discussing on any topic are the indicators of the character and the aptitude of a person and they have a great effect on his activities. Nārada clearly and unequivocally indicates that one should not listen to the topics pertaining to the baser nature and deteriorating his moral standard and should not discuss about the evil, mean and shameful actions of others. In leisure hours, one should listen to, discuss and sing the glories of the Lord individually as well as collectively.

(5) Mahatkṛupā or the Grace of the Great

It is our everyday experience that a person is not accepted as a degree-holder of a university unless it is conferred on him and he possesses a diploma bearing the seal and the signature of the competent authority of a university, even though he might have been an unsurpassed scholar and might have passed the examination with extraordinary merit. In the domain of devotion, the same principle holds good. One's devotion is not perfect and on proper lines, unless it is declared valid and blessed by the competent authority. Such authorities are rare but are not impossible to be located. They are not easily accessible and cannot be ordinarily ascertained also to be such.[14] But once they are approached through proper channel, through prostration and humble service,[15] they infallibly cause the mysterious and miraculous metamorphasis in the existence of a person. As Nānaka bids us, "Whosoever is pining to see the Lord, let him seek one who has become one with Him.", we must meet a saint who is God in physical form and like Him, his dimensions are immeasurable. It is most difficult to describe a saint by poor words. Like the taste of the sugar, his power is to be experienced but is difficult to be expressed. He is an effulgent torch leading kind light in the midst of our dark ignorance. Such saints are so compassionate towards humanity in general that they mercifully visualise the situation through their ever

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14 महत्सङ्गस्तु दुर्लभः अगम्यः अमोघश्च । ना. भ. सू. ३९

15 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । भ. गी. ४-३९

present penetrating insight and do the needful through their own or somebody else's agency unknowingly and unhesitatingly. People are always inquisitive about the whereabouts of such loving sons of God. But they need not be sought after for spiritual guidance. The blooming flower does not send a message and an invitation to the bee about its flooding honey. There is neither a calendar nor an astrologer with a cuckoo to remind her of the arrival of the pleasant spring. The cock does not possess an alarm time-piece to strike the refreshing dawn. It is in the nature of things that things take place at ripe time. Swami Vivekananda stands a surety when he declares, "It is a mysterious law of nature, that as soon as the field is ready the seed must come, as soon as the soul wants religion, the transmitter or religious force must come. The seeking sinner meeteth the seeking saviour. When the receiving soul is full and ripe, the power which answers to the attraction must come." If one is a true aspirant, if he has thoroughly fulfilled the prerequisites of a sādhaka, if he has cultured and purified his body-mind-intellect-self through whatever *Sādhanā* possible, the spiritual master to suit his aptitude, arrives at his doors, uninvited, unexpected and unwarranted to guide him towards perfection and attainment of his aim; for it is His order and rule that every true aspirant must be met with and must be lead towards Him.

The saints meet the devotee through His grace only because there is no distinction between a saint and Lord.[16] The saints shower the favour in obedience to a directive from Him. Thus this stage and the next stage which speaks of His Grace, remind us the eternal truth declared in Bhagwad-Gitā that one should elevate his self through his own self and should not sink his self low. Self is the friend of self and self is the enemy of the Self.[17] Our purification in all aspects is the only means to attract the Lord. It is our unlimited all-sided efforts which invariably attract the Almighty and inspire Him to depute his emisssry, for our guidance and

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16 लभ्यतेऽपि तत्कृपयैव । ना. भ. सू. ४०
तन्मयाः । ना. भ. सू. ७०

17 उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ भ. गी. ६-५.

deliverance. We win His Grace which He cannot deny; as it is His magna charta that His devotee shall not perish.[18]

(6) Bhagavatkṛpāleśa or Spark of His Grace

Instances can be multiplied to illustrate this last stage of the development of pure devotion. There shines a flash of divine light or there is a message given in a dream or there presents an unknown person who guides the devotee or in many other ways His Grace is experienced by the veteran devotees. It is not by discourses or by intellect or through erudite learning that the soul can be won, thus declares Kaṭhopaniṣad. It is attained by one whom He chooses. To him He reveals His own self.[19] Quoran proclaims that " the man for whom Allah doth not cause light, no light at all hath he ". In another place, it says, " He whose heart Allah has opened to Islam, walks in His light ". Thus, the Divine Grace dawns on a person at the ripe time.

Whether a rationalist believe it or not, or whether he chooses to call such experiences as neurotic or diseaseful, the mystic experiences though subjective only cannot be denied. It is the Grace from the Heavens, from the Ultimate Reality, from the Highest soul, who is Himself formless, nameless and qualityless, which is bestowed on an individual soul purified in body and mind and determined at heart. It is as natural, positive and certain as the bud developing in flower and flower evolving in fruit. The Almighty is kind, compassionate, affectionate and generous. He has promised to save His devotees from all evils.[20] This Divine Grace dawns when the trying and testing night of self-effort (Puruṣārtha) which wins Lord, is over. As Bible declares—

" Ask and it will be given to you,
Seek and you shall find,
Knock and it shall be opened to you."
(Mathews. VII.7)

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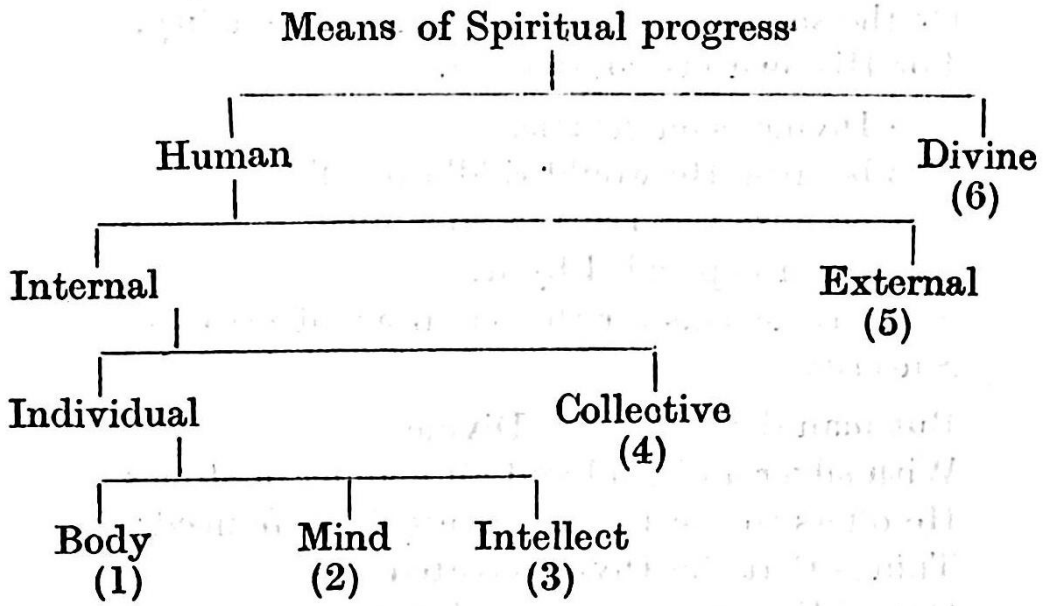
18 कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति । भ. गी. ९-३१

19 नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यायमात्मा विवृणुते तनुं स्वाम् ॥ कठोप० १-२-२३
Thou chooseth one and blesseth him with good parts.—Adi Grantha.

20 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः । भ. गी. १८-६६

The spiritual aim is sure to be achieved; there is no failure on this path. When the aspirant has once stepped on this path and continues to be on the right lines, it necessarily fructifies at the ripe time.[21] Only patience and perseverance are needed. 'Haste is waste' and 'patience pays' are the golden rules in spiritual progress. Thus, as can be seen from the foregoing discussion, Devarṣi Nārada, has skilfully and perfectly chalked out the line of individual and collective virtues essential for the cultivation and culmination of the spiritual goal of an aspirant. Precisely speaking, he divides the process in two broad divisions viz. human and Divine. In the human process he has two sections, internal and external. The internal section has two sub-sections, individual and collective, out of which the individual has a threefold aspect viz. body, mind and intellect. Thus an all-pervading rational and realistic process is worked out by Devarṣi Nārada for the benefit of humanity.



21 स कीर्त्यमानः शीघ्रमेवाविर्भवति अनुभावयति च भक्तान् । ना. भ. सू. ८०

* * *

The Avatar

Vinayak Krisha Gokak.

The Divine is illogical
Not because he is irrational
But because he is suprarational.

The moment is eternity for the Divine
And eternity a moment.
He manifests Himself in Time
But lives the eternal truth.
Confined to a roomful of space,
He pervades Space like Infinity itself.

For the Divine is always the Divine.
He does not cease to be Divine
When he descends into clay
Or the subtle sheath of a human personality,
For His own inscrutable lila.

The Divine is enigmatic,
Not because He would riddle the Truth
But because the Truth is so simple
That man is puzzled by it.
The Divine asks for the one pearl of price—
Sincerity.

But man decorates the Divine
With silver and gold and all manner of stones.
He offers to the Divine things that He needs not,
Things that the Divine created
Out of His own superabundance.
But he does not give to the Divine
The one thing that the Divine demands
And man alone is capable of giving—
Sincerity.

The Divine asks for a pearl
And man gives him a precious stone.

* * *

Some Fundamental Ideas of Religion Handed Down from Ancient India

Abinash Chandru Bose
M. A. Ph. D. [Dublin]

Two Concepts of the Divine

From the Vedic sages to the modern saints and teachers of religion there has been an unbroken pursuit of what the Bhagavad-Gita calls 'Adhyātmā Vidyā', a body of knowledge derived from direct experience, which deals with fundamentals of religion, beyond its popular forms of expression. The approach to religion from this point of view is found in the following question of a Vedic sage:

Unknowing, I ask of those who know— the sages, as one ignorant (*na vidyān*), for the sake of knowledge (*vidmane*) :

What is That ONE (Ekam) in the form of the Unborn (Aja)
That has supported the six spheres of the world ? (Rigveda, I. 164. 6).

The answer has been given in many ways in the Veda (literally, 'the Book of Knowledge'). An answer is found in the hymn (RV. 10. 129) in which the sage speaks of the state before creation when "there was neither existence nor non-existence, neither the earth nor the sky beyond it... neither death nor immortality and neither night nor day" and when

The ONE breathed airless by self-impulse;
Other than THAT was nothing whatsoever.

Then followed the manifestation (literally 'birth') of the One.

That ONE which had been covered by the void through the might of Tapas (spiritual fire) was manifested ('born'). The manifestation was in the splendour that filled the void and turned chaos into cosmos. Through that splendour sages had the vision of the Unmanifest (Aja) as Manifest (Jata) : the Divinity in His glory, the Deva—Being of Light.

Here we find two concepts of the Divine—as the Absolute and as the Absolute on the relative plane. While the Absolute is

Pure Being, unqualified, formless and sexless, and spoken of in the Veda in cryptic terms like Ekam (the One), Tat (That), Tat Sat (That Reality), etc., all in the neuter singular, and the indeclinable OM., the Deva is spoken of in the masculine gender, and in the feminine gender as Devi, in terms of noble qualities. Sometimes Devas and Devis are addressed in groups of two or more. The Deva is also addressed in terms of different loving relations, as Father (a Devi as Mother, or Virgin regarded with filial devotion–as Ushā in RV. 7. 81. 4), as Brother, as Son, as Friend, as Guest, as Lover, etc. The names of Devas and Devis are sometimes descriptive, as in Hiranyagarbha (Source of splendour–AV. 10. 7. 28), Prajāpati (Lord of Creation), Indra (Ruler), Visvakarman (Architect), etc. Sometimes they are personifications of abstract terms (e. g. Devi aditi–of Infinity, Deva Mrityu–of Death, etc.), and sometimes they are symbolic (e. g. Sarasvati, the Protectress of the Intellect is signified in respect of her benignity by the name of a river; the names Agni, fire lighted in worship, and Soma the juice of the plant offered in worship, are used for the Devas worshipped; Surya, Vata, etc. names of the sun and wind are personified terms with symbolic meanings). Whatever the sourse of the name, A Deva or Devi has the same type of attributes, being described as Supreme, as the Creator, etc.

The attributes of Devas are derived from the fundamental Vedic values, Satya and Rita (Truth and Eternal Order). These two are said to have been born (i. e. manifested) with creation through blazing Tapas (spiritual fire)—RV. 10. 190. 1. Rita in the cosmic sense implies beauty (aesthetic form) and in the social sense, goodness (ethical form). What is *asatya* (untrue) and *anrita* (disorderly, evil) is ungodly.

A fundamental idea, implied in the above, is that every Deva and Devi is identifiable with the Absolute as Pure Being. Hence the Veda says that "the sages have spoken of the One Ultimate Being (Ekam Sat) in many ways." (RV. 1. 164. 46) So the Veda finds the One in the Many, and the Many (Devas) in the One. Not only with the One Absolute (Ekam) are the Devas identified, but with one Deva another Deva or all the other Devas are identified; as for instance, with Agni (in RV. II. 1), or with

Indra (RV. 3. 54. 17) or with Aditi (RV. 1. 89. 10; YV., Vs; AV) all the other Devas are identified. The Vedic sage asserts: "All your names, Devas, are venerable (*namasya*), laudable (*vandya*) and adorable (*yajniya*)—RV. 10. 62. 3.

Here is laid the solid foundation of the liberal Indian attitude to other people's Gods. The point is that the unqulified Pure Being (Aja) alone is the Absolute Reality. When manifested (Jata), It has only relative reality–relative to the seer's particular vision of Divine splendour in the phenomenal world.

Divinity as Indwelling Spirit: Atman

Besides the visions of the Absolute as transcendent, the Vedic sage has also had his experience of the Absolute as immanent in the universe and in man, as Atman. The Veda speaks of the Deva Surya as the "Atman of all that moves or stands still" (RV. 1. 115. 1; YV. Vs. AV). Elsewhere it is said that "in the body of man that is a lotus, enclosed within three bands (*guna*), dwells the spirit (i. e. Jivatman) with Atman (Paramātman)" (AV. 10. 8. 43). In an allegorical way, Paramātman and Jivātman are spoken of as "two beautiful–winged Birds, friends, united (by love)" which have "embraced the same tree", and of which "one eats the sweet pippala fruit, and the other, not eating, looks around" (RV. 1. 164. 20; AV). The Atman has been described as Pure Being, "desireless, firm, immortal, contented with the essence (*rasa*) of reality, and lacking nothing,.....serene, ageless, ever youthful" (AV. 10. 8. 44). By purifying his own inner self (Jivātman), man contacts Paramātman within him, and finds supreme bliss (*ānanda*). This spiritual process has been called Rajayoga, the sovereign path of spiritual realisation. In the post–Vedic age the sage Patanjali recorded a system of spiritual progress by which one beginning with control (*yama*) and regularisation of life (*niyama*), won mastery over the body by *āsana*, and of breath by *prānāyāma*, and by withdrawal of the mind from the impact of the world of affairs, and concentration and meditation, arrived at the state (*samādhi*) where he experienced Atman, the Pure Absolute Being. According to the system the Jivātman, becoming thorougly pure, realises its identity with Paramātman, and lives on 'the

peak of existence.' The Upanishads particularly specialise in this aspect of Adhyātma Vidyā. The statement of a dying sage in the Veda speaking of his realisation of identity with the Absolute "I am That—Om, the eternal Brahman" (YV. Vs. 40. 17) has had profound repercussions through the long after-ages. (The entire fortieth chapter of the Veda has been taken out as a separate Upanishad).

Ancient Indian System of Education—as a Second Birth

While in later ages specific systems were followed for achieving spiritual progress, the Veda laid down a general system of education which aimed at effecting a new birth of man, lifting him from the animal to a spiritual level of existence. This system was callad Brahmacharya, literally meaning, the education for the mastery of *brahma* or Veda. At his initiation by the Acharya, the pupil says : 'Now I leave untruth and approach truth' (YV. Vs. 1. 5). The seclusion for three nights during the period of the initiation ceremony is made to have a symbolic significance regarding his rebirth to which the Acharya (Guru) helps him. For these three nights, says the Veda, the Acharya, initiating him, symbolically takes the brahmacharin within him and carries him as a mother carries the child within her womb, and when the brahmacharin comes out of the seclusion he is like a child that has come out of the mother's womb, and is a new being. At this spiritutal birth "the Devas come in a body to see him" (AV. 11. 3) (as they and wise men are said to have come in later ages to see the new-born Buddha or Christ).

By blazing Tapas (spiritual fire) came into existence Rita and Satya with creation, says the Veda elsewhere. Brahmacharya, too, is described as Tapas. It is the kindling of spritual fire in the pupil through which the Teacher leads him from humanity to divinity. The Veda has elsewhere said of the brahmacharin that "he becomes a limb of the Devas' own body" (RV. 10. 109. 5). The Veda says that the Tapas of Brahmacharya produces fitness for men and women in all walks of life : the king becomes fit for the protection of his state, the Acharya for his vocation as teacher, the maiden for a good husband. (AV. 11. 5.), and that, through the

same process, Devas became immortal and won heavenly lustre. (*Ibid*—19).

The brahmacharin, after receiving education with the support of the society (he had to beg his upkeep from the neighbouring villages), considers it to be his first duty to work for what the Bhagavad Gita calls 'loka-saṁgraha'. "Bright with the blaze of the sacrificial wood, he comes, clad in black buck-skin, consecrated, long-bearded,—and, grasping the people together (*lokān saṁgṛbya*) he constantly draws them near" (AV. 11. 5. 6), sharing his culture and setting his noble example before them.

Call for Samjnāna—Loving Union through Knowledge

Men attaining Devahood through education and spiritual culture are expected to have a Deva-like code of conduct, not only by following Rita and Satya, but also by practising Saṁjnana (loving union through knowledge of each other) which the Devas are said to practise among themselves (by realising that they are manifestations of the same Reality). A sage wants all members of a family to have "union of hearts and minds and freedom from hate" and to "love each other as the mother-cow loves the calf she has borne" and recommends to them the "concord (*saṁjnāna*)..by which Devas do not separate, nor ever hate one another" (AV. 3. 30. 1, 4).

Members of a state are instructed to "get together, speak together, and unite by knowing each other's mind (*saṁjna*) as the ancient Devas by knowing each other's mind unite and accept their share" (of offerings)— Men are told that as a result of Saṁjnana "they will happily live together" (RV. 10. 191.)

There is a very significant Vedic prayer for Saṁjnana with foreigners:

"Let us have Saṁjnana (loving union) among our own people,
and Saṁjnana with foreign peoples.
Asvins! create between us and foreign peoples unity of hearts.
May we unite in our minds, unite in our purpose,
and not fight against the Divine spirit in us.
Let not the shot of battle rise amidst many lying slain—"
—AV. 7. 52.

There is also a prayer for strength through which mutual friendship with all living beings may be established: "Make me strong! May all beings look on me (*samiksh*) with the eye of friend (*mitra*); May I look on all beings with the eye of friend !—" (YV. Vs. 36. 18).

Then there is the desire for harmony to be established with Nature and everything else outside oneself, and to have a share in the serenity and peace (*śānti*) pervading the universe. The sage prays that the peace in the sky, in the mid-air, on the earth; in water, in plants, in forest trees; the peace in Devas, the peace in Brahman, the peace of all things and the peace in (the heart of) peace—may come to him. (YV. Vs. 36. 17).

Progress in enlightenment for all

Besides ensuring a peaceful life, lived in harmony with fellowmen and Nature, the Vedic sages want progress for all sections of the people in intellectual and spiritual enlightenment. The following prayer of a sage implies that one cannot have progress in enlightenment unless other members of society also achieve it:

"Give *ruc* (intellectual and spiritual brillience) to our men engaged in intellectual and spiritual pursuits (*Brahmana*) *ruc* to those engaged in ruling and ruling and defending the state (*rājan*), *ruc* to producers and traders (*viśya*, i. e, vaisya) and *ruc* to the labouring people (*sudra*). And with that brilliance (*ruc*) give brilliance to me." (YV, Vs. 18·48).

So men who have achieved intellectual and spiritual progress accept it as their duty to dedicate themselves to the task of leading other people along this path of progress. The Vedic sage, called Muni, who achieved occult powers, is said to be 'a comrade of every Deva in doing good (to the world), and to be 'treading the path of.... wild beasts in order to go to people living far away' and meet them as 'a sweet friend (*svādu sakhā*), most gladdening' (R, V. 10.136.) The Rishi who spoke "the blissful words (of the Veda) to the masses of the people (*jana*) to the *brāhmana* and the *rajanya* (kshatriya), to the *śudra* and the *arya* (tiller of the land, vaisya) ",-to his "own men and to the foreigner", was bringing the

spiritual heritage to the door of the people. (YV. Vs.26) The Atharva Veda speaks of " the world-building Rishis of old " (AV. 12.1.39). Their message was for men, living at home and abroad, and living in the present, and going to live in the future.

The ancient spiritual tradition of India has persisted through the ages and still finds spiritual teachers who by their precept and example carry their fellowmen along the path of progress to a fuller life for the spirit of man.

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Post-Script

It gives me great pleasure to associate myself with THE PATHWAY TO GOD. I had the privilege of hearing a lecture of Gurudev Ranade on Saints in the Rajaram College Hall at Kolhapur, and later, of meeting him year after year at Allahabad, where he was Professor in the University. He gave me much encouragement in my work on Indian culture and religion. Before leaving for Dublin in 1936 for research work on Mysticism in poetry (with illustrations from W. B. Yeats, A. E. and Tagore), Prof. Ranade wished me to present a copy of his book " A Constructive Survey of Upanishadic Philosophy " to Yeats. I received the book in Bombay and presented it to the Irish poet after his recovery from a stroke of illness. There is reference in Yeats's biography by J. M. Hone to the present.

A. C. B.

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" As I go to see God in the houses of the learned, I find only arrogance in those places. When I go to see those who recite Vedas, I see that They only quarrel with one another. When I go to seek self-knowledge, I find quite its opposite in those places. Those who have no control over their mind growl with anger, and falsely call themselves Gurus. Make me not dependent, O God, upon such false prophets."

Tukaram : Abhang.

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The Spirit of Indian Culture

Prof. S. S. Roy,

Department of Philosophy, University of Allahabad.

Instead of answering forthwith the question 'what is the spirit of "Indian Culture" or what "Indian Culture" means' I shall begin with the statement of a *prima facie* difficulty. The difficulty concerns the term "Culture" itself. The term as its lexical meaning indicates is so vague and so elastic that all talk about "Indian Culture" or some specifically "non-Indian Culture" would be a mere talk, unless we have some accepted definition of this term. Our basic difficulty then is the definition of the term "Culture" itself; so to define the "term" culture should be our basic aim.

There are several kinds of definitions–the purely nominal, the conceptual and the real–and these create a very wide range of definitions indeed, extending from the most provisional and the largely stipulative to what could be described as the essential definition. We could be said to give the essential definition of a term, only if we knew the *essence* of the thing denoted by the term, as distinguished from its accidental features–those usually or almost habitually connected with it, but not necessarily implied by it. We thus differentiate contingent or provisional features of a thing from its essential or necessary traits. The definition of a term in its most acceptable form should be able to furnish us with its essential meaning. Without having this meaning, the term in the last analysis should present difficulties to the understanding. In saying for example, that "body" means "extension-hood" or "spatiality", I am giving something in the nature of an essential definition of the term "body". And I am not doing exactly the same thing, when I say that the term "moon" means "a luminous something situated right above the top-most spray of the Yonder tree at this point of time." For, how could one mean the moon, at another point of time and at a place, where there exists neither the Yonder tree nor its top-most spray? This one, therefore, is no

essential definition; it is just a working description of what is denoted by the term in question. I do not say that this is no definition at all. I only say that this one is purely an *ad hoc* definition, adventitious in nature, serving a pragmatic purpose; but all the same, it is no essential definition. Such a definition gives either more or less. It would fall under the head of arbitrary or stipulative definitions; and stipulative or arbitrary definitions bank for their validity on something picked up or picked out at will, and simply *believed* to be the essence of whatsoever is denoted or indicated by the term. They might carry for some one or for quite a number of persons a meaning that satisfies; but they leave the essence of the thing untouched. Reflection on the incompleteness of an *ad hoc* definition assures us of a meaning-dimension, this term possibly could have—a dimension; uniquely free from these shortcomings.

Either it is *or* it is not possible to talk in terms of the essential meaning of the term "Culture". In either case, we should be facing difficulties; and we could well say, we would be on the horns of a dilemma—in the situation of a philosophical perplexity. In case an essential definition of the term "Culture" is possible to give, we could state the definition in the form of a proposition, in which the *definiendum* would be an equivalent of the *definiens*. The term "Culture" in this proposition would stand in relation of logical synonymity to its *predicate*, which seeks to clarify its thinghood, its conceptual content or its symbolic significance. I am not concerned here with what precisely would be the essential equivalent of "Culture"—an essential equivalent, synonymous with it in intension or extension or both. Taking it for granted that a situation of this nature is possible, we shall be making such expressions as "*Indian* Culture" or "Western Culture" entirely superfluous. "Culture" is "Culture", its Indianization or Westernization would be meaningless. And if this is the case, any venture in the direction of the clarification of the meaning of "Indian Culture", would be infructuous. The term "Culture" could not have an essential meaning or essential connotation, without rendering futile any attempt at entertaining the notion of a sectional variation in the concept of "Culture". If, however, an essential definition of the term "Culture", is not to be had, we

shall have an endless variety of definitions. Each definition would have a content soley determined by quite a number of conditions. The conditions make the definitions *stipulative* in character. If as a representative of "Indian Culture" I be called upon to explain and define what "Indian Culture" is, I shall be giving one stipulative definiton of my culture. And a European would be as free to define "Western or European Culture" in his own manner, and what he would be giving, shall be another stipulative definition of culture. The emphasis being on the appellations "Indian" and "Western", the term "Culture" in each conjoint expression, would have nothing of its own; it would have an entirely parasitical status. This evidently is the logic behind the same "behavioural pattern" being described as "Cultured" and "Uncultured" both in two different situations. Two stipulative definitions of "Culture" may deviate into unanimity on some point, but this would be a mere chance. The same 'behavioural pattern' may merit the denomination "Cultured" in two different societies, say Indian and Armenian, but this adventitious unanimity does not preclude the possibility of its being judged entirely differently, and a difference of this nature is necessitated by the two entirely divergent frames of reference envisaged by the stipulative character of the definition of "European Culture" under which, and not under the head "Indian Culture", the Armenian view-point is supposedly subsumed. If this is the case, the grant of the label "Cultured" to any "behavioural pattern" would be subject to the fulfilment of a set of conditions, and in each different case, the set of conditions may vary almost radically. So in each case "Culture" would be differently understood, and what could be described as "Culture", would turn out to be a matter of belief or convenience, which may be of any character, personal or interpersonal. But a predicament of this nature would create difficulties of a considerable texture. Atleast an intelligent or even intelligible dialogue could not be possible between any two so-called cultural units-viz. between the representatives of two different cultures. So the concept of "Indian Culture", understood in this aspect, should be intelligible only in a stipulative sense. I would say, we Indians have such and such things and such and such ideas, and so we are a cultured people. Because a European lacks these, we refuse to

call him cultured in our sense. If, at any rate he is accepted as 'cultured', it would be only by way concession. Courtesy also matters. The same thing might be said by a European, who has sometimes described an Indian as "half-devil" and "half-child".

The dilemma of the situation is like this: If the term "Culture" is capable of an essential definition, the expression "Indian Culture" will be a misnomer. If, however, we insist on reading a warranted meaning in the term "Indian Culture" such a meaning could be given to it only in a stipulative sense. But the stipulative definition we would be thus giving to it, shall insist on divesting "Culture as such" of any essential meaning, for ever fixed and hermetically sealed and capsuled. And, if however, an essential meaning of the term is really there, it would preclude in a considerable sense, what we described earlier as an intelligent or intelligible dialogue between two groups of "culture", oriented to different stipulations. Thus if we could non-stipulatively talk of "Culture", the qualification "Indian" (or "European") would be redundant and meaningless, and further, if the appendage "Indian" were to be yoked to "Culture", so as to give us the expression "Indian Culture", the negation of "Culture" would be the aggregate consequence. The dilemma presents a puzzle and a problem: If we propose to invest the concept of "Indian Culture" with a warranted non-arbitrary assertability, we should be in a position to indicate a way out of this dilemma.

But before I engage myself with the task of rebutting this dilemma, I must sound a warning lest I should be misunderstood. The dilemma in question presents only a theoretical difficulty. I should not be understood as saying that there is nothing like "Indian Culture". Nor do I mean to say that the term "Culture" as such is meaningless. I have simply posed a theoretical difficulty. The main problem then is—"How to invest the concept of "Indian Culture" with a non-stipulative status? Or, how to invest the concept of "Western Culture" with a non-stipulative status?" To stop with the proposal or the acceptance of the merely stipulative definition of these cultures is to acquiesce in the end in the impossibility of a dialogue between these two cultural units. I do not say that the concept of "Indian Culture" does not

have a non-stipulative status in actuality. Nor do I presuppose this about "Western Culture" or any other culture, which is 'non-Indian'. My question is entirely a different one: How shall we argue for the non-stipulative character of the concept of "Indian Culture", so far as this concept emodies the definition of "Indian Culture"? And the question also is: How shall we argue for the non-stipulative character of the concept of "Western Culture", and whether this argument stands as much as does the one advanced in favour or investing the definition of "Indian culture" with a non-stipulative or essential status? Unless both the cases are atleast arguable, it would be absurd on the part of us to make use of such concepts as "Indian Culture" and "Western Culture". But howsoever weighty the arguments might be, one of the parties must lose to the other. In other words, only one of these definitions could claim to be really non-stipulative, in the sense of being "essential". And if we could ascertain the relative merits of the arguments in question, we should indisputably be in possession of the absolute criterion of "Culture". In the light of this criterion, one of the claims would go down and the other would go up-and we shall be left with one non-stipulative essential definition of "Culture". But this looks like anticipating a lot, and all so much in advance, and so the main task, let us once again remind ourselves, is to discover, if we can, that point at which, we could say, in some plausible manner, the professedly two cultures in question meet. And if we were to fail in this undertaking all hopes for significantly comparing these two cultures could be given up. For instance, it is a common place observation that "Indian Culture" is other-worldly, and that the "Westesn Culture", being all too worldly and of the earth, earthly, has no such distant horizons to gaze at as the thing that would ultimately satisfy. What, then, in the midst of these marked diversities, could help us to fit them, in a single frame of reference, and thus connect them. I may seek here to offer a *connecting* link or a *liaison* between the two, and this should be understood as the schematization of a relation. We observe or even venture to suppose that this schematization is possible in two different ways: (1) through psychology-more pointedly through a study cultures, all variously differing; in terms of a *central motivation*-a motive, which at the first sight could not be

rejected or even overlooked by any two culture units. This motive I call the "Central Concern" in terms of which alone all cultural programmes and cultural activities could be made to look purposive and meaningful: and (2) through an analysis of the word "Culture" itself in a semantical or usage frame of reference. And it may be so that such an analysis might lend support to the thesis regarding the "Central Concern" mentioned by us earlier. In this connection I find two clues to connecting the two stipulative definitions of culture, which should apparently refuse to meet in any kind of convergence. The first clue is provided by the discovery of an over-all concern towards which all cultures are centrally oriented. This I call "Concernal orientation", which can be understood in two situations: (1) as process barely cognitive-barely contemplative and (2) as volitionally productive of something. The process of contemplation continuosly affirms a problem, a need towards the solution of which it is conatively-volitionally dynamic, and each fresh product of this dovetailing process of contemplation and conation both attenuates and accentuates the problem on hand. It is only in term of this central concern that we can invest any particular culture with an intelligible content. I find a clue to this central concern in the *Vedic* exhortation stated in the words: "Lead me from Darkness to Light, from that which is false and unreal to that which is true and real, from Death to Immortality." We feel the pulse of valuational striving in this exhortation. The value in question which makes this statement glow with significance is *Freedom*. What else, it is suggested here, could be a more central concern for man than Freedom itself. Each one of the three propositions mentioned above point to but one concern, and that is *Freedom*. Not only is Freedom the central concern of the Vedic seer, who is the symbol of the Indian genius. We find some very notable philosophers of history and culture,† in the West telling us

† Kant for instance thinks that history is the history of freedom. Nicolas Berdyaev, an existentialist theologian writes, "Nor is there anything more astonishing, more touching and more disturbing than these efforts of the human spirit to break through darkness towards light, through what is meaningless towards a meaning, to break its way through the servitude which necessity imposes towards freedom" (*The Beginning and the End*, p. 3).

that all history is the history of Freedom in the last analysis. Historians should be in a better position than I am, to say whether this is a correct statement of the situation from the Western point of view. This vague consciousness of Freedom, as the *emotive fringe* of man's conative and cognitive attitudes in the *reflective aspect*, gives the impression that the term " Culture " is a valuational term and it necessarily evokes an evaluative situation–a situation which demands the fulfilment an ideality, the approximation to a quenching feeling, which for want of a better name, we could describe as a *norm* (though only in a figurative or symbolic sense). This quenching feeling–this norm–this destination, is the emotive meaning of the word " Feedom ". So " freedom " is a vaguely felt, though unquestionably, valued or prized situation. What fills out this emotive fringe, vaguely felt as " freedom " is a *conceptual content*, and this conceptual content alone can be described as the meaning of *culture*.

So it all comes to this: Culture presupposes a prior state of things, some how encountered as crude or raw or uncured–going the vexation–causing way–a state of distemper, needing cure, emendation, sieving, refinement, change. What effects this cure or brings about this change or emendation is the process of " culture". Culture, therefore, has a therapeutic value, an emancipating or freeing efficacy–effecting, what a Muslim physician calls " shafaah ". " Culture " is thus a valuational concept, and the value in terms of which we can understand " Culture " both as an ideal–formal measure or norm and as a historical process is " Freedom ". And not only can we adduce the testimony of the Veda and the philosophers of Cultural history to show that Freedom is the soul of culture, and that all culture considered as a process, is some kind of actualization of this *value*, but can also find the same motive working inside our consciousness or thought at the essentially personalistic level. If every kind of freedom were denied to us, and there were pain and suffering all around us, we should be able to say that we had at least the freedom left to feel pain and suffering. In reflective consciousness, which has an cmancipating proclivity, we are assured that the unsurrenderable essence of our being is " freedom ". We are usually not conscious of its being the very bedrock of our existence, yet we live by it as we live by the air we breathe. It is

only in a state of bronchial disorder that we become appreciative of the value of the air we breathe, and of the need to breathe not only just well but breathe very well. We, however, need not stretch the analogy too far. It simply illustrates what we described as that *concern* in terms of which we could understand culture as the fulfilment of a commitment organic to human existence, essentially personalistic but impliedly social or interpersonal also. What emancipates *man*–the process as well as the result of the process, make for culture, and what accounts for man's thraldom, for the deprivation of his freedom is not *culture*.

But what is the meaning of Freedom ? What does it mean to be concerned about it ? There may be ways and ways of being concerned about it, but as I see it, we could classify the various ways of being concerned about 'freedom' under two main types. (1) According to which Freedom is Limitationlessness; it is *existence* without any limitation; and limitation here means negation. So in Freedom of this sort there is no negation. Negation is the undoing of *being*, and *being* itself is freedom. All differentiation, all distinction–making, all exclusion is the negation of freedom. Chaos is discord, but discord necessarily presupposes atleast 'two'—a *prima facie* dualism exemplifying an opposition or a clash. Freedom being absence of discord implies absence of a real dualism, in which alone the possibility of opposition is rooted. If 'freedom' is the supreme value, and if freedom is limitationlessness, then "culture" as the actualization of this value should consist in the negation of limit, in the undoing of limitation. (2) According to which Freedom is the liquidation of Chaos, which is indefiniteness, indeterminateness, boundarilessness or want of limit–limit which has an ordering efficacy, which has the function of making the indefinite definite and the indeterminate determinate. 'Limiting' seems to perform an organizing function. So what is the undoing of Freedom in the former sense, viz , determinateness or 'limit' is the necessary presupposition of the connotation of freedom in the latter sense. And this sense or this meaning of Freedom is borne out by such statements as this : "Freedom is the recognition of necessity." The process called "culture" of necessity presupposes lack of organization among differents or distincts–unresolved

antagonisms among opposites. It is a process of unification and harmonization, and its aim is to achieve coherance among differents, and through coherance a sense of stability, which makes for freedom. Freedom is thus the vindication of an organizing skill – of a kind of manipulation, intended for introducing harmony among clashing and disharmonious elements. It is the conquest of reason against unreason, but what is conquered is not annulled : it is merely subdued.

Between these two views of freedom there is an essential difference. According to the first view, freedom, being the spirit of limitation-free-ness, presupposes the absence of any negation or negating factor, of any otherness or difference of a basic nature. It is the spirit of *abheda* (non–difference) itself which is Freedom. Freedom itself is existence considered in this valued sense. Freedom is not an adventitious or accidental qualification, which, one concerned about it, is seeking. It is not at all an at-will-attachable-detachable-decoration. If I were to seek such freedom as this, I would not say " I want to be free; " I would say " I am committed to be *myself* as Freedom-itself. " In this sense freedom is the transcendence of limitation. It is the annulment of negation–negation of negation, so to speak, and this alone could be the meaning of ' freeing ' considered as a process. In the other case — the other type, we have been exhibiting, freedom is the *subjugation of otherness.* It is thus a particular kind of valuational relation in which some one could be taken as standing to something other than his own self. Subjugation of the *other* to my Will or the conquest of *otherness* by softening the recalcitrance of the *other,* could be described as putting me in such a *relation* to the other as could be understood as ' freeing ' in its function. Whether I subjugate this *other* by methods of economic reform or political organization or crusades organized in the name of God or the moral governance of my passions, desires and sensibilities, I am endeavouring to be " free " in the latter sense. Freedom in this aspect could be none different from a specifiic denomination I propose to earn, for my *relation* to the elements I so organize and re-arrange. I am simply syllogizing my being in the light of a principle, which promises to emancipate me from a practical discomfort, necessitated by my unpractical or unfore-

seeing relation to my world of things and ideas. But the endeavour to be free in this key is not so much of an ontological commitment - so much of a Will to be *myself-as-free*. It is an exhortation to bring about such technological innovations as would help me to re-arrange the contents of my environment - all with a view to effecting a tonal change in my *relation* to this environment. Because of this *changed relation* I could call myself free. Such freedom obeys the causal law, being itself a willed product. It has nothing non-natural – non-phenomenal about it. Its nativity is through and through determined. Of ' freedom ' such as this, we could first have a laboratory model, and then order its emergence, structure and function and all conforming to this model. It is freedom in the purely technological sense. If culture were to be understood in terms of freedom as its central concern, and if this were the meaning and morphology of freedom, it should turn out to be as much disappointing as it is assuring and hope–giving. Technology solves some problems only at the cost of creating many more. It creates a position, pronouncedly antinomical : it is as freeing as it is unfreeing. This stands out in contrast with the view of freedom as one's merger in existence as Limitlessness untouched and untarnished by the harsh and crude hands of negation. In existence as freedom itself–all encompassing freedom, not encompassed by anything, nothing has to be produced anew or looked up and subjugated or operated upon as an *other* through technologica-devices and by every new-fangled method of mastering and manil pulating one's environment. What is needed is a transcendence of the limitations of my being by a *leap*, as it were, into the primordial abyss of beng,which wills each negation of itself, according to the logic of its own nature–timelessly free, and loaded with endless creativity-unpredictable, infinite affirmatory unrestrictedly. This leap is no illegitimate process, unconstitutional to human awareness. What keeps me linked to the other view of freedom is an ignorance of my own real nature. This ignorance has been described as AVIDYA,and it figures centrally in any really spiritual epistemology. All that limits and partitions, distinguishes and discriminates, dichotomises and erects dividing walls within the innately free and divisionless being, is within Ignorance of Avidya. That which limits the limitless,

unfrees freedom itself is an act of nihitation or negation. *Liquidation of ignorance is a spiritual process, and this spiritual process alone can be called culture.* Ignorance or Avidya in this context, has a special connotation. It does not primarily mean ignorance of things and persons in special – things and persons other than my own self. Nor does the removal of ignorance mean such knowledge of these things and persons as would enable me to deal effectively with them, and give me mastery over them. It simply means my ignorance about my own self, about what would or should ulitmately satisfy me, about the supremely satisfying value, and about how I stand to it, and about what I should or should not take it to be. I must needs ask unto myself–wherein lies that *freedom* I am seeking at every step, in every endeavour of mine. This ignorance is primarily an ignorance of value, and only impliedly, though necessarily too, an ignorance of facts. True freedom lies not in getting what lies outside of us. Some may say it lies in getting what is inside of us. Both these positions are erroneous and expressive of ignorance. Outsideness is limited by insideness and insideness is limited by outsideness; and if to be limited is to be alienated from freedom, freedom lies nither inside nor outside of us, but in the cancellation of the inside–outside relatively. Freedom as limitationlessness has been variously described in Indian thought as *moksa, nirvāna, kaivalya* and *mukti.* This *leitmotif* could only be acclaimed in words: *"This or nothing."* To be cultured means to be oriented to this attitude – this will, to be one with *limitationlessness*, which alone is the unconditioned being, called freedom. It is not a visionary flight into an imaginary land, where the determinism of our commonsense - certified world is not operative. He who has understood the meaning of this *freedom*, and the ontology of freedom conceived in this manner, will only think that those who opt in favour of 'commonsense' are worse than visionaries clinging on to world of shadows and phantoms, unsubstantial, ephemeral, and trivial. The Buddhist describes the world of commonsense as *parikalpita* and *saṃvrta*, the Vedāntin designates it is *prātibhāsika* and *Vyāvahārika*, the Sāṅkhya describes it is *pariṇāmi*, changing, fickle, variegated. Even the Jaina makes a distinction between *parokṣa satya* and *pratyakṣa*, and describes freedom as *kaivalya*, which necessitates the cancellation of all limitations, by casting the iron out of the soul,

by transcending the limits beleaguring the spirit. What limits the spirit is the negation of the spirit, and the transcendence of this negation alone is the affirmation of the spirit, innately free from all limits, but only believed to be so hedged. What is so believed may be the *appearance of the spirit* all right, but it is not the spirit itself. The spirit is the ground of the appearances but it is itself not an appearance.

Generally speaking the West has been all too slow and all too reluctant to appreciate or even understand this view of the spirit. However, an inability to do so, whether it is elective or non-elective, points to a parting of the ways. An entire procession of thinkers of the West could be exhibited for substantiating the thesis that the Western mind has been constitutionally disposed to seeing things generally only in one attitude, viz., the ojective attitude. Whether the level at which they are cogitating and talking is the purely emperical level or the metaphysical level, their attitude remains pronouncedly fixed at the objective plane. Sometimes they might indicate a deviation or departure from this mark, but this deviation or departure is rare and exceptional, and what is so cannot be taken as a rule. And unless we are acquainted with a mind seeking to transcend the objective attitude, we shall be strangers to a situation, which gives us the clue to understand what freedom as *Limitationless existence* means. A predilection for the indefinite, the indeterminate and limitationless could arise only in an attitude of reflective consciousness—a preferential attitude in which the category of *limit* is rated below the category of the *limitless* in the preferential or the valutional scale. When we are talking in terms of preferences, the question isnot— 'What is ?' What is, is, and there is no dispute about it in the purely descriptive or the narrative aspect. The quession relating to our context is— 'What is satisfying in the last analysis ?' The question is a purely eschatological† one, and it concerns eschatological thinking. The human person is the centre of such a thinking; and in the centre of this centre, is to be found at work a reflective awareness—a dialectic of preferences and valuational attitudes. A shock some-

† This expression here has been used in its very wide sense-Esp. the sense in which it has been used by N. Beryeev & B. Heimann.

where, or a trauma of some kind, brings in its wake a sense of disillusionment, and like Hamlet one cries out to himself: 'To be or not to be' that is the question; this is what we have described as eschatological thinking. This is not the same thing as the modern problem of 'suicide'–plain and simple–literally understood. The question does not relate itself to 'being' in time that has both a beginning and end. The question concerns 'being' in time that contemplates two eternities–one of damnation and the other of resurrection. The human person symbolizes the dovetailing of these *two* eternities. Nachiketas in the *Kaṭhopaniṣad* understood better than Hamlet or anybody else the poignancy of the problem of the two eternities. In this Upanisad they are described as *śreyas* and *preyas–śreyas* finding itself quenched in the transcendence of the non–reflective attitdde of objective thinking, and *preyas* seeking fulfiment in indulgence or *bhoga*. Suicide as much as the glutton's wish for the perpetuation of his pleasant sensations, are the two sides of the same coin. They are the extinguishing self–differentiations of the self–same Eternity–called the will to *indulgence*, the will to seeking the *everlasting yea* in worldly commerce, which simply so appears: the Ixion–like will to embrace a cloud for divinity. The will to transcend this will, is another eternity latent in the human person. This other eternity in its actualized form becomes a will that cancels the will to indulgence, the will to be circumscribed, limited and negated. The individual has both a beginning and end, the individual seeks aversion and attachment, the individual experiences pain, pleasure and infatuation. But the individual is not the 'person' referred to above. 'Person' is a spiritual category–ascent to spiritual being and desent to concupiscent being, can only be explained in terms of 'person'. The symbolism of 'person' has found its most adequate expression in the *Sānkhya* metaphysics of *Puruṣa* and *Prakṛti*. The *Sānkhya* could not be understood more grossly than by being understood as a system of ontology, swearing by two realities: the Spirit and Nature. Purusa (spirit) and Prakṛti (Nature) are not two realities. They are simply the symbols of the two kinds of being, the same 'person' can have–being in bondage, understood in the Triple situation of pleasure (Sukh), pain (Dukkha) and infaluation (moha) and being as freedom, understood as the

transcendence of this 'triplicity' (nistraiguṇya). It is 'eschatoo' all over the Sānkhya that constitutes the essence of its thinking. All throughout the problem is that of the transcendence of limit. And this is not only the *leitmotif* of the Saṇkhya and the Vedānta. It permeates the whole of Indian thought as its wonted way. Exceptions like the Cārvāka only prove the rule. Where there is an apparent departure from the rule, it is only apparent, not real–and an appearance of departure is accountable. Camouflaged by differing ontologies, the self–same eschatological thinking seems to take a colouring from its ontological appurtenances. In the Indian philosophical consciousness, the predilection for being-without–limit, a preference for the Indefinite and the boundless is an enduring phase. And even if a thinking in this strain is to be found here and there in the West from time to time, such a thinking does not represent the West. 'Limit' is the watch–word of the Western thinking. The Indefinite, the indeterminate and the limitless are valuationally lower than the Definite, the determinate and the limited. A hurried glance at the history of Western thought shall illustrate our contention.

The earliest philosophical speculations in tha West find expression in the construction of cosmogonical theories of Ancient Greece. Out of what arose the world, so wondrous and so baffling? What is the *arche'* of *it* all? It must be good to know it–this *arche'* the *prius* of our being, its sustaining principle as also that to which it must return–its *telos* or the cherished destiny; for what one seeks if not a return to one's 'self' from a state of self–alienation, somehow encountered, and encountered as a problem to be solved, as a hurdle to be overcome, as a distance to be covered on way to self–discovery. Only one among the cosmogonists of Ancient Greece said that the *arche'* of things was the *Apeiron* meaning the boundless, the indeterminate and the indefinite. And the logic adduced in favour of the *arche'* as Indefinite or boundless (*Apeiron*) was that the elements "are in opposition to one another–air is cold, water moist, fire hot–and, therefore, if any one of them were infinite the rest would have ceased to be by this time." In the Greek thought even subsequent to Anaxemandes, there is a receurring adherence to the definite, and the determinate. The

tradition of Pythagoras set the example for the coming generations. In the Pythagorean tradition 'limit' or definiteness was symbolized by *numbers*. The Pythogoreans preferred: *'Peras'* (limit) to the *Apeiron* (limitless) and we find Philolaos making this statement: "Nature in the *kosmos* was compounded of indefinite and definite." But he prefers the definite to the indefinite, for it makes for exactness in knowledge, for beauty, which is proportionateness, and for harmony, which is the goal of life in its varied strivings and endeavours. Justice, thinks Heraclitus, sets limits for the physical universe itself, and writes: "The sun will not overstep his measures; if he does Erinyes, the handmaids of justice, will find him out". And Socrates in Plato's *Bhilebus*, speaks to Protarchus thus: "And from a like admixture of the finite and the infinite come the seasons, and all the delights of life... .....I omit ten thousand other things, such as beauty and health, and strength and the many beauties and high perfections of the soul: Oh my beautiful Philebus, the goddess, methints, seeing the universal wantonness and wickedness of all things, and that there was in them no *limit* to pleasures and self-indulgence, devised the *limit of law*, and *order* whereby as you say Philebus, she torments or as I maintain delivers the soul." (p. 358, B. Jowett: *Dialogues of Plato*, (Vol. II) Further too observes Socrates: "there is in the universe .....an adequate *limit*, of which we have often spoken, as well as a presiding cause of no mean power, which orders and arranges years and seasons and months, and may justly be called wisdom and mind" (363). The self-same attitude found its way into the sublime thoughts of Plato, whose 'Idea' is 'Limit' itself, so to say, a synthetic version of the quantitative 'Limit' of Pythagoras' number, and the qualitative 'Limit' of the Socratic ideal of definition. But this idealization of 'Limit' touches the peak in Aristotle's God, whose pure formhood dissipates the inchoateness of the world of matter-called by him *TIMBER*, because of its indefinite, indeterminate nature. A very suggestive comparison may be made on this point between Aristotle and Śaṅkara. The *Brahman* of Śaṅkara is *ananiam* (indefinite, limitless, unbounded) and when the scales of ignorance fall from one's eyes, one shall see the world of *names and forms* as nothing but a spectacle of *mithyāiva* (fālsity), and *jivatva* (individuality) as none cther than

is Pure Bliss–the acme of existence, having nothing to outtop it from the purely valuational point of view. The indefinite or the limitless in Aristotle's philosophy is matter, and in the valuational aspect it stands at the lowest. It is not–being. What makes for value is form. God is the highest in the valuational scale, and God is Pure Form, thought contemplating thought. It is thought which makes the indefinite definite, and carves out forms and faces from shapeless *timber*. But for thought, the shapes and forms, and faces might have slept unseen in *timber*. Thought breathes form into the formless, and by limiting the limitless makes it glow with intelligibility. What then is the principle of knowledge and value in Aristotle's philosophy is the principle of *avidyā* (ignorance) and disvalue in the metaphysics of Śaṅkara. Thought which is the *prius* of forms and intelligibility in Aristotle's philosphy is the *prius* of Nescience or Unknowing in Śāṇkara *vedānt*. It is the seat of *bhedadṛṣṭi* (the differentiating and the dividing, the dichotomising outlook). Culture as a process of cure, having for its aim the attainment of being–as freedom is comitted from the Indian point of view to the realization of the unitiveness of existence, and this means the fusion of the limited and the circumscribed, into the limitlessness of the uncircumscribed.

A digression into Kant's *Transendental Philosophy* shall not be out of place for two reasons. In the first place, Kant indicates a very radical sort of departure from the Western trend in thinking, and is indeed full of such suggestions and implications as would indicate in Kant a marked predilection for the indefinite and the limitless, and all this, in the context of the problem on hand, namely man's freedom. In the second place Kant's hesitancy in acknowledging clearly the superiority of the indefinite and the limitless, to the definite and the limited, indicates all too clearly the limit–riddled pedigree of Kant as a thinker, and connects him succintly with the legacy of Pythagoras and Socrates and the inheritors of their tradition. Evidently enough, this ambivalent character of Kant's thinking is generally interesting for a student of *comparative metaphysics* and *cultural history*. Kant's First Critique ends, as it were, in a note of despair, and yet in this despairing predicament itself, we have the intimations of the spiritual

moorings of Kant's philosophical thinking. The note of despair expresses itself in the defeat of *pure reason*. Less than what it would not feel satisfied with, it in vain seeks to know. Less than the noumenal, nothing can satisfy the intellect (reason); but an examination of the powers and noetic structure of *pure reason*, reveals its limitation. Whatsoever, can be known suffers constitutionally from finitude and limitation, and is a one among many, sustained by the *logic of negation*, which alone gives determinateness to the known content. Knowness and determinateness, whose lever is negation, are conjugate and interchangeable functions; so that it is not possible to be one without the other. And, uncircumscribable in this manner as the Ideas of Reason are, any attempt at circumscribing them may well be the expression of a demand made by Pure Reason, but all the same and invariably doomed to remain unfulfilled. This is the doctrine envisaged in Kant's delineation of *Transcendental Illusion*. The post-Kantians, generally without exception, took the demand of reason, not simply as constitutional to reason, but as a demand legitimately fulfilable. So the *thing-in-itself* presents itself as that problem of Kantian philosophy which must be solved; it has to be known, and known exactly in the manner anything is known in Kant's account of knowledge. It has to be stripped bare of its limitlessness; it has dissolved to be assimilated to reason-to be made an object of thought. But this is no problem to Kant; it is not a problem of the Kantian Philosophy. The *thing-in-itself* alone, no doubt, can be the ground of what thought receives and interprets; and in a way, therefore, all that is received, and interpreted is nothing but a transformation of the *thing-in-itself*, which is the substratum of the datum of experience. But the substratum is no *cause*. The transformation spoken of is no transformation in reality; the process of transformation and also the product of this transformation are illusory in nature. The process is illusory in so far as transformation herein is understood as a causal process, e. g. x transforming itself into y. And because 'to know' means to know the given, namely, the transformed ground, the ground itself can be no real object of knowledge. This is so because there is no real causal connexion between the ground and the so called consequent. The demand to know the *thing-in-itself* is constitutional to Reason, but unfulfilable, because of the

noetic structure of Reason, because what Reason knows is finite and limited. The *thing-in-itself* can never be known. Its thinkability should not be misunderstood as its knowability. But the *thing-in-itself* is no redundant concept of the Kantian Philosophy, no mere conundrum. It is there as the symbol of the *free* and the *trans-causal*; and all the world encountered at the level of *phenomena* is merely a false transformation of it. False, because the free and the trans-causal cannot be determined and causally categorized, which is evidently what we mean when we seek to know the *infinite* and the unlimited, the *free* and the *absolutely affirmative* as an object. To be known the Unlimited must be brought within limitation, must be related as an object to a subject. Kant evidently chose to designate this unlimited-infinite substratum of all dichotomies as the *thing-in-itself* and not as an object. If it is an object alone that can be known, the *thing-in-itself* cannot be demanded to be known; and if it is demanded to be so made, the fault is not of the *thing-in-itself*. The fault may lie in the constitution of Pure Reason itself. For its operations it needs something in the nature of the given-a given, which, in so for as Pure Reason lacks the moment of intuition, must be grounded elsewhere. This elsewhere is none other than the thing-in-itself, of which the datum known is merely a free-implication-not effect. So it all means this: The free and the unlimited cannot be known. A claim to know it, is an erroneous claim: erroneous in the sense that the faculty of knowing is so made that it is constitutionally unfit to know it. Whatsoever is a knowable is categorizable. It is a particular excluded by other particulars, which do not participate in the *universal that comprehends this particular*. But the thing-in-itself shares no universal with other particulars, nor is it a particular by the side of other particulars excluding it. At best it could be described as entirely *unique*-in the sense of being the only one of its kind. Even such expressions as "the only one of its kind" are thoroughly misleading descriptions of it. It is an *Unknowable Unqiue*, or it is unknowable because it is unique. Yet if this *Unknowable Unique*, were not there, all knowability including knowing and the known, would remain unaccountable. This is so, because all determination is the limitation of the unlimited, the negation of the absolutely affirmative. Kant thus shows two sides to his Transcendental Philosophy: 1) the

side which emphasises the *limit* and 2) which emphasises the need to transcend the limit. There is in the Kantian Philosophy that meeting of the *limit* and the *limitless*, which is so unlike most of what we meet in the Western Thought. The adherence to the limit finds expression, in the recognition of the unknowability of the non-object. The acceptance of the limitless as an integral part of his philosophy finds expression in the acclamation of the realm of freedom beyond the sphere of causality. *The Critique of Practical Reason* and the *Critique of Judgment* engage themselves with disquisitions concerning the sphere of the Unlimited and the Free.

But this is not what should or could detain us any longer, for, with all the importance that Kant means to attach the Unconditioned and the Unlimited in the 2nd and the 3rd Critiques, the philosophical consciousness of the Western world, subsequent to Kant, is more in consonance with the negative upshot of the First Critique than with Kant's earnestness to seek union with the Unconditioned. And this is more than well-illustrated in the present phase of European thinking-namely the phase that claims to have given "a killing blow" to metaphysics.

The concept of "Indian Culture" should look intelligible enough in the light of this discussion. Its stipulative definition as well as the stipulative definition of Western culture, incorporating in themselves the content of ideas and arts and the vast paraphernalia of institutions and customs, could be made to shed off their purely stipulative character by seeking to approximate to a norm, which at the start is vaguely and emotively conceived as Freedom. But the starting point is not the goal, and Freedom as we have seen, acquires different connotation in the two traditions we are considering. And history provides a valuable clue to the understanding of this divergence. Having studied only one kind of history and that of the human mind, my conclusions it might be said, rest on too meagre an evidence. My only consolation is this that the mind of man, if it is not the whole of man, is definitely the most illumined part of his being. No doubt human consciousness too is a growing dynamic something and nothing could prevent the occurrence of an infinite series of reflections in two minds facing each other. The contents of each may get infinitely

mixed up and inter-woven. Yet it is not a task impossible of attainment to discriminate the shades of the contents of this inter-reflection, and restore to each mind, its original content, its innate inclinations.

Lest what has been said should be forgotten I shall state it all in the form of following propositions :

1) That an essential definition of the term " Culture " being not accepted on pain of reducing the concepts of Indian and Western Culture meaningless, we could only understand the differences among various cultures by schematizing their concepts in terms of a 'norm', we described as an *emotive longing* or *emotive ideal,* of which different cultures are fulfilments or exemplifications.

2) That this emotive ideal is *Freedom,* and that the East (India) and the West approximate to it in two different manners. In the Indian consciousness, basically speaking, the term Freedon means 'being' without limitation. The West, however, generally speaking by the term Freedon understand such control, direction and manipulation of the environment as gives to a conscious subject the feeling of being free from the tyranny of an *other*-from subjection in general, from discomfort arising out of the recalcitrance of one's environment. The Indian understands this Freedom as a *Substantive* and the Westerned understands it as an adjectival.Further in the West, Culture necessarily means ogranization, limitation, finitization, and what is not organized, limited and finitized exemplifies the negation of culture. It is what we earlier described as crude, raw, primitive.

All I would do now in the context is to address myself to three problems, which I consider to be a very necessary extention of what I have said thus far :

1) Has Western Culture no relevance to Indian Culture ? (The problem arises out of the radically differing conceptual contents of what the Culture in these two senses means. What the Indian calls freedom or *mokṣa,* to the Western mind is an escape into an extreme type of subjectivism or nihilism. At the same time, the difficulty may be as great for one merged in the Unlimited (anantaṁ) to accept the Western version of *culture* as anything

above the level of *māyā* – something false and merely believed to satisfy.

2) Is not the *differentia* of Indian culture as pointed out by us, viz., the orientation to the limitless and the infinite, simply an *Advaitic* interpretation of Culture ? (This raises the problem of the relation of the *Advaita* to other Indian points of view. And our view, I would say, should not be understood as substantiated until we could show that there is an essential unity between *Advaita* and other Indian points of view.)

3) What have we to say to such orientations to Freedom as one finds illustrated in some of the well – known philosophers of Existence in the west. They too talk at length of Man's freedom as his sole concern. Are these philosophers nearer us or nearer the average Western view ?

If *culture*, as we understand it, is spiritual in content, and essentially means a process oriented to the curing of a spiritual distemper, the *Culture* as generally understood in the West, viz., as an acquisitive process, would hardly be in consonance with our meaning or definition of *Culture*. What is the spirit of culture in our view, viz, the merger of our being in one undifferentiated, unlimited Being, may be to the Western mind just a dream, impossible of fulfilment, an escapist haven or refuge. And from our point of view, the Westerner's view of *Culture* might well turn out to be an illusion, which endures only so long as one has not known its merely ephemeral character. The Westerner is too much of a realist. The Indian is too much of spiritualist. Realism culminates in technology, spiritualism in mysticism. To me it seems that the hiatus between *realism* and *spiritualism* is not so great. A spiritualist can be realist and a realist too is not necessarily prevented from being spiritual. When the *Vedāntin*, for instance says that the world is *mithyā* (false), he does not mean that the world does not exist, nor that its institutions and ways, whether on the level of ideas or things are non-existent. *Mithyātva* as non-existence or nihilation of being, would simply be a vulgarization of the *Vedānta*. When the *Vedāntin* tells us that the world is *mithyā*, he simply means to say that the *value* generally ascribed to it, will not be found to be there. We have spoken of this value as *Freedom*.

Freedom is not to be found in all the achievements of science and technology, I have deliberately used the word technology in a very wide sense. It includes everything from our grossly materialistic invention, to the art of government, social morality and institutional religions. It simply appears that these devices have a freeing or emancipating efficacy. Nothing which accepts the necessity of an original division or original sin, can ever produce Freedom by attempting to patch up or the fissure in this artificial manner or that every new-fangled contraption devised for dissipating want has its justification in the acceptance of *want* as a real situation, which the spirit in man is really confronting. Our contention is entirely different. We do not say that there is no *want*. We only say that *want* has no relation to the *spirit in man*. Its sphere of operation as truly understood is sub-spiritual or infra-spiritual. The removal of a want in relation to a sub-spiritual stratum of existence is not *mithyā* (false). The need of Government and morality and of all the arts and inventions is very much a real need. But the field of its operation is not the spirit. The field of its operation is the *psyche* (mind) and the *soma* (body). The *spirit* is above these objective-zones or sheaths, described as the *Kośās* in the Upanishad. The spirit is wantless. Under the spell of *avidyā* (ignorance) it misunderstands its *essence*, and so it gets fused into its outer coverings. This *fusion* of the spirit into the *psyche* and the *soma* prevents us from discerning it. What is seen and known is the *Kośās*, which camouflage it. An eluding situation is the net consequence,† objectively speaking. And this has a counterpart on the subjective side. The subjective counterpart is *confusion*. This is the *grand illusion*, spoken of by sankaracārya as *Adhyāsa* or superimposition. This illusion, the *Vedāntin*, following S'aṅkara, explains in terms of the *rajju-sarpa* (rope-snake) analogy. What the rope is to the snake, that spirit is to the *psyche* and the *soma*. On the objective side there is the *fusion* of the *rope* in the *snake*. On the subjective side there is a *confusion* of two *subjective*

† An analysis of this eluding situation on both the subjective and the objective sides has been made at length by Kalidas Bhattacharya in one of his essays in *Philosophy, Logic and Languge*, entitled "The Nature of Reflection in Metaphysics".

functions, viz. *Knowing* and *believing*.† The content of belief, viz. the snake, passes for the content of knowledge, viz. the rope. To be cognizant of the spirit as having wants, freedom from which consists in satisfying them in all kinds of manner, is simply to *believe* something about the spirit. It is not to *know* the spirit. If I were made (for some reason or other) not to believe that, or if I were to disbelieve that, the content of this belief would get dissipated exactly in the same manner as the snake gets dissipated in the wake of disbelief. If, however, I were not to know the rope as a rope, it would hardly make any difference to the rope. So if I were not to know the wantlessness of the spirit, it would not infect the spirit with want. Nor does my belief regarding its wantfulness in any way make it wanting or wantful. But if I were to know its wantless nature, it would definitely prevent me from attributing any want to it. Then I would not proceed to manipulate ways and means of removing this want–all in the name of spirit, and denominate the processes of this manipulation, as 'culture.' *Culture in our sense consists in having this knowledge of the spirit.* It is in this that it seeks to cure what we have describedd as *spiritual distemper*. But spiritual distemper is no malady of the spirit. What suffers from malady and needs cure is man's *intellect*. To understand this distemper and its cure, a *Spiritual Psychology* is needed. The human person, we said earlier, is the confluence of two eternities–*damnation* and *freedom*. They are eternal in the sense that they as the possibilities of the being of the human person are *a prion* in nature. A person's deeds have an innate tendency to take him to a destiny. But a man's deeds are simply the expressions of his attitude. His attitude is his destiny. Two eternally accomplished destinies are in waiting for the human person. They both are in him, but when we consider his situation in respect of them, he can be only in one of them. In this respect these two destinies are disjunctive. Either the human person's intellect is subject to seeing things in the attitude of illusion or it is free from this attitude. If the former were to be its condition, it shall seek and seek and shall

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†An excellent and really illuminating discussion of a confusion of such a nature occurs in *The Indian Philosophical Quarterly*, 1935, wherein T. R. V. Murti analyses the nature of Illusion.

never be even in sight of freedom. If the latter, it need not seek it. It is freedom itself. A problem of this nature has been discussed at length by Spinoza in his "Treatise concerning the Reform of the Intellect", and by Nischaladasa in his *vrttiprabhākara*. The cured intellect is intellect and is yet not intellect. Divested of its objectivizing function and of the disposition to seek Freedom in situations contemplated by the categories of object–logic, the intellect is emptied of its seeking *spṛhā* (proclivity) too. So if to be objectivizing is to be intellecting, there is nothing left of intellect in what we are in the habit of describing as intellect, in its cured aspect. It could not carry these objectivizing categories to the realms of freedom and infinitude. The vision of freedom is no picture that could be painted by any hand, on any canvas, in any colour, whatsoever. It is the *only* 'different' (*Kevalavyatireki*), speciesless and genusless–self–shining (*svasaṁjyoti*), neither presentable alongside of particulars, nor subsumable under a universal. Kabir the great mystic saint of India has pointed to the futility of conceiving this Being seen by the intellect, divested of its objectivizing disposition. Speaking of the dominion of this Being he tells Us: "There is neither Sun, nor moon, nor are there the stars; there is neither morning, nor evening". Of the sheer inaptness of the categories of object–logic Dostoevsky gives the following description in *The Dream of a Queer Fellow*.

"They looked sorrow in the face and they fell in love with it; they thirsted for suffering and said that it is only through suffering that truth is reached. There their punishment was made manifest. When they became evil they began to talk about brotherhood and humanity, and they understood these ideas. When they became criminal they invented justice and wrote themselves whole volumes to conserve it, and as a symbol of these treatises on law they set up the guillotine. They scarcely ever remembered what they had lost; they were never willing to believe that at one time they had been innocent and happy. They even laughed at the possibility of this former happiness of theirs, and called it a dream."

Returning from this our lengthy digression on intellect as the subject of spiritual distemper and spiritual emendation and on the need to distinguish between the logic of freedom as the logic of the categorizable finite, we could say that in a discerning consciousness there should be no confusion regarding what properly speaking belongs to the sphere of technology and what belongs to the domain

of the spirit. Technology is not culture. The emancipating efficacy of culture, cannot be ascribed to Technology. What the West calls culture is really technology and not culture. Yet, I do not see any real anti-thesis between the two. So long as human consciousness is the meeting point of the differentiating and the integrating outlooks, the converging and the diverging tendencies, there could not be a genuine anti-thesis between technology and culture. Only care should be taken that technology is not given the value that culture has. Nor can culture be a substitute for technology, without degenerating itself into a differentiating attitude, which is the undoing of culture. The differentiating attitude is rooted in the *logic of negation*, which is the logic of the Finite. In Culture, which is limitless freedom, there is *absolute affirmation*–an affirmation resting not on negation–exhibiting another pattern of reasoning altogether, another logic, as it were–the logic of the infinite as Sri Aurobindo calls it. Technological innovation and inventions, howsoever comforting, emerging as they do from man's consciousness in the aspect of divergence and differentiation–exclusion and negation, unaided by the integrating outlook, shall create an environment of strife and discord. And this evidently is not what culture could ever aim at achieving.

(2)

To those who might say that this schematization of the Indian Culture is exclusively non-dualistic, and follows the *Advaitic* view of the supreme value: *Mukti* or Freedom, and for this reason excludes the points of view of other schools of Indian thought, *Vedāntic* and non-*Vedāntic*, I would not say much. I would submit only this that non-dualism (*advaita*) is the supreme synthesis of the points of view in contrast. We shall understand this better by making an attempt at defining the notion of philosophy itself from the purely Indian point of view. To this, I find a helpful clue in one of the personal statements in *Contemporary Indian Philosophy* (*The Concept of Philosophy* by K. C. Bhattacharya). The main trend of the argument is like this: Philosophy is not science. (I could add to it by saying that it is not *technology*). Whereas Science and Technology have their source in the need to understand the empirical datum–the world presented to us in experince–and to

master it, to make it obey our dictates, Philosophy has its source in reflective consciousness, not in the *surface level consciousness*, but in the *depth level consciousness*. It takes its rise in a sense of disillusionment–a discontent, a dissatisfaction with the *world-as-it-is-unreflectively-accepted*. Finding not there what would ultimately satisfy, man turns to the quest of that which would give abiding satisfaction. The abiding comfort or satisfaction is Bliss or Ānaṅda, in which all shortcomings, all wants are cancelled.

There are different attitudes in which reflective consciousness seeks that something, which annuls our limitations, patently palpable at the empirical level of thinking,–thinking which merely accepts what it receives,–the attitude in which abiding satisfaction is sought in terms of this or that unabiding object. But reflective consciousness soon discovers that the ephemeral and the unenduring (*anityavastu* as the *Vedāṇta* describes it) cannot give abiding satisfaction. Reflective consciousness co-extensive with the discriminating consciousness (*nitya-anitya-vastu-viveka*) seeks fulfilment in other attitudes than the objective one. These attitudes could be 1) the *Subjective* 2) the *dialectical* or critical, ānd 3) the *transcendental*. The gradation of these attitudes in reflective consciousness is of the nature of *stufenleiter* or ladder the top-rung of which is the transcendental attitude. the *Advaitic* (or the non-dualistic) view exemplifies this attitude in the clearest form. But the subjective and the dialectical attitudes are not divorced from the transcendental attitude. They are in travail for the transcendental vision which cancels and absorbs all limits, all finitude. The subjective attitude is reflected most clearly in the tenets and the disciplines of the *Yogācāra* School of Buddhist Philosophy. the *Yogācāras* aim at the reduction or bracketting of the object from the stream of consciousness called *vijnānapravāhā*. *Satya* or truth, they say is *lokottara* (*trans-objective*). They describe it as *vijnāptimātratā*–pure subjectivity, pure ideality, *Citta*. An annulment of the objective attitude in Yogic contemplation *secures vijnāptimātrata* or pure ideality. It is limitless, it is infinite. The dialectical attitude in the Indian philosophical consciousness is best exemplied in the thought of the *Mādhyamika* School of Buddhist philosophy. Truth is neither to be found in the objective attitude, nor in the subjective

attitude, but in a critical transcendence of both. Both the subjective and the objective attitudes are partial and abstract. The *Mādhyamika* considers the realization of the *Śūnyatā* (emptiness) of all *dṛṣṭis*, the final cure of all *distemper*. *Prajnāpāramitā* consists in the realization of the *sunyata* of ill *dṛṣtis*. The attitude in which this realization is possible is the *CRITICAL* attitude or the *Dialectical attitude* *DṚṢTI* become conscious of its limitations is *PRAJNÀ*, Truth or Being called by them *TATIVA* is neither *subjective*, nor *objective*, neither an affirmation of the conjunction of the two, nor a denial of the conjuction of the two. So it has been described as *Catuṣkoṭivinirmukta* – i. e. beyond these four *Kotis*. Each position is self-annuling in the last analysis. This cancelling consciousness-this dialectical or critical consciousness itself is *Prajnā*. Yet *Prajnā* itself is no *dṛṣṭi*. The *Mādhyamika* is so much for the annulment of *dṛṣṭis* that one may have the feeling that in holding a brief for the annulling or cancelling consciousness, the *Mādhyamika* has a *pancakoti* (*fifth point of view*) and if every point of view is fraught with *Śūnyatā*, the *Mādhyamika Prajnā* also is replete with *Śūnyatā* (This however, is another problem altogether and I shall not discuss it here.) I shall only reiterate the *Mādhyamika's* contention in this respect. He says that the cancelling consciousness is not generated by the *Mādhymika—Dṛṣtis* are by nature self–cancelling. The *Mādhyamika* like a physician simply points to a disease constitutional to every *dṛṣṭi*. *Even if there were no Mādhyamika the ro implicit in the four dṛṣtis could not be stopped.* So the *Mādhyamika* does not hold on to a Fifth Koti or Fifth point of view. For my purpose the *Mādhyamikā* view again illustrates the innate *tendency* of Indian reflective consciousness to transcend finitude and limitation and seek a merger with the Infinite and Limitless. This is the nature of the Situationality described as *NIRVÀNA* or *MAHÀ-KARUNÀ* (the great compassion). One step more and we have the transcendence of all limits and all finitude in the *Advaitin's Brahman*, whose three alternations are *SAT* (i. e. Limitlessness symbolized as PURE OBJECT – unlimited by the SUBJECT and the SUBJECTIVE); *CIT* (i. e. Limitlessness symbolized as PURE SUBJECT or PURE WILL, unlimited by any kind of OBJECTIVITY); and *ANANDA* (i. e. Limitlessness symbolized by the cancellation of the Subject–object relation itself–akin to a feeling

of *Fullness,* contemplated by the transcendence of relational consciousness.)

The commitment to realize the Infinite and the Limitless is there even in the *Vedātās* other than the *Advaita.* Even the *Bhakti – pradhana Vedānātās* have nowhere repudiated the *Śrutivakyās* like *satyaṁ jnānaṁ anaṅtaṁ brahma* or *Tattvamasi* or *Sarvam khalvidaṁ brahma,* or *Soyamātmā brahma.* Even the worst type of IDOLATORY – worship of a stone–image is symbolic of the negation of my Egoity, in which alone my finitude stands circumscribed. The Stone–image is simply a symbol of my Nullity and Finitude. The entire act of *Prostration* is a loud acclamation of my merger in INFINITE BEING.

(3)

Regarding the Existentialist view of Freedom, I would simply make a passing remark, and I would only wish I could clarify the various other meanings of Freedom. About the Existentialist it is really difficult and hazardous to say something unreservedly. The Philosophies of Existence are so varied and so different that one would be doing them great injustice by huddling them up in a mass for a single public trial. I could only pick up some trait common to most of the Existentialists. I could say that generally speaking they are non–conformists. The Existentialist is a forlorn person, he thinks. He shuns being treated as a part dependent on a whole – determined by a whole – a generality, call it society or state or anything. The existentialist is a dissociationist, not an associationist. He describes his state as the state of thrownness (geworfenheit). He is a human derelict – too bitter to own any thing in common with any one. In this sense he should be opposed to being submitted to a *Technological nihilation* of his *Existence or Being.* In an attempt to avert being so determined, he seems to point to an abhorrence of all limitation, all determination. But is he really a person like the *Vedāntin* ? And I have no hesitation in saying that only on the negative side he looks like holding a plea for the undoing of limits. On the affirmative side he does something worse. He conforms to no law, no uniformities, because in conforming to them, he

finds himself alienated from his Existential Freedom. But he is all too keen on demonstrating his Freedom by doing the unconventional and the singular. His freedom is *the Freedom of the defiant will.* But this is no spiritual view of Freedom. And I say it is not, because the chooser of this Freedom to do the non-Confirming and the unconventional, has not yet emancipated himself from the rut of cherishing something in the purely objective attitude. His freedom consists in shocking me or shocking you. A non-conformist is as much of a slave as a conformist. The Existentialist view of freedom is nearer the Westener's notion of *Freedom.* There is a bridge between non-conformism of the Existential type and conformism of the Moral Type. The bridge is metaphor. It simply stands for a family-likeness between the non - conformist and the conformist. To both, in any actual situation, there remains an essential difference between *Being* and the *Value* known as Freedom. The conformist seeks to actualize it in moral Effort. His is the Freedom of the moral will. The non-conformist Existentialist seeks to actualize it in doing the singular and the unconventional. Both of them find fulfilment only in Limit. And this, most certainly is not the view of *Freedom* which is the essence of Indian culture. When there is really no Limit–no real *heterization,* when the gulf between Being and Freedom is only a product of *Avidyā,* when *being itself is Freedom,* nothing has to be defied, nothing has to be attained. This is the purely spiritual view of Freedom. It is no theory - no academical philosophy. It has to be lived. Of the living of it, there are three alternations–Jṇāna, Karma and Bhakti To choose of one of these is a matter concerning taste, and over that, there need be no quarrel. But Bhakti might suit the common man more than Jnāna or Karma. And in this respect we have the testimony of the *Bhagavadgitā* itself and therein the Lord proclaims.

" Sarva Dharmān Parityajya
māmekaṁ s'aranaṁ vraja
ahaṁ twāṁ sarvapāpebhyo
mokṣayiṣyami mā s'uchah."

(XVIII–66)

This evidently is another dimension of Freedom–the spiritual dimension. This spiritual freedom I could call the *Freedom of*

Quiscent Will as distinguished from the *freedom of the Defiant will* or *the freedom of the moral Will.*

Apologia

In the end, I anticipate, one may ask–How is it that from such a long–drawn–out talk on Indian Culture, items like art and religious institutions have been dropped out, and there has been practically no mention of education and literature ? What is culture if not these ? I sincerely confess to a *peccavi*, and if my purpose in the present context had not been a clarification of the concept of Indian Culture, I might have made an attempt to discuss these items. And once we have found out in some satisfactory manner what the concept itself means, it is immaterial whether I cite or do not cite instances of this culture from the fields of art, religion, education and literature. Every new expression in these fields is after all an expression of this spirit of culture. They are the *modes* of this spirit–something less than the spirit itself. The modes do not and cannot exhaust the spirit which is their matrix and their ground. They on the other hand get exhausted in it. They are just the free implications of this spirit. They simply symbolize the spirit in question. They are its exemplifications–gross manifestations. How many kinds of exemplification of this spirit are possible ? To answer a question of this nature is like answering the question–How many leaves are there in all the forest of the world, and of what description ? It is just possible you may be able to present a catalogue of types and families of leaves and trees but your catalogue does not rule out the possibility of the emergence of a fresh type. That which has not happened thus far may happen. The spirit is the *prius* of creativity. In its dynamic aspect it is loaded with infinite potentialities. It could well be described as *aghatana ghatanā patiyā*–so baffling and so unpredictable indeed, that it could make the unhappenable happen, and watch the emergence of newer and still newer *art–forms, religious institutions, literatures* and philosophies. Else, who could empty the ocean out by shovelling it away on the edge of a blade of grass ? The spirit alone matters in the last analysis; all else is merely a self–limitation or negation of it. And the logic of negation is only the logic of the

finite and the fragmentary. The Spirit is infinite in its fullness; and in its fullness there is the affirmation of 'all'–an "absolute affirmation" as it were–explainable in terms of a pattern of reasoning which we could designate as the logic of the Infinite or the logic of "Freedom-in-itself."

* * *

"The Yogin might be expert in performing any Asanas he pleases, or in exhibiting any Mudras he likes. He may reduce his body to a mere skeleton by famishing himself, or he might besmear his body all over with ashes, wet or dry.....He may come in possession of miraculous powers by means of his Yoga. He might at pleasure extract his Soul from his body, and make it enter into any desired body he pleases.....He may be able to walk on the surface of the waters, and whatever he might speak by word of mouth may come out true; and yet a mere possession of such miraculous powers may not enable him to attain to mystical experience. The attainment of high intellectual powers may not also demarcate a man as a mystic. Matsendra tells Gorakh (or alternatively Nivritti tells Jnaneshwar) that until a man is able to see his own Form by the Grace of his spiritual teacher, he may not be regarded as having attained to the highest mystical experience."

R. D. Ranade: Pathway to God in Hindi Literature.

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Manu Dharma

K. E. Parthasarathy, B. A.

India's Law of life had been given by Ṛṣis, sages and saints. Manu, Yājnavalkya, Gautama, Bhaudāyana, Apastamba, Vasista and Bharadwaja are the most important law givers of India. But Manu is considered the eternal friend, philosopher and guide not only of India but of the whole world.

2) In his immortal work called Manu-smrti or Manu Samhita, Manu has critically analysed the psychology of human existence and has given a code of individual as well as collective living, by which humanity can live, each for all and all for each. He has given a complete picture of life here as harmonised with the hereafter. Within a compass of 2694 slokas in twelve chapters, he has furnished an admirable synthesis of physical, metaphysical, political, economic, biological and ethical science and has given a world of information of universal importance and applicability. He has laid down ideas based on a complete theory of life, its origin, its end and purpose and they are intended to develop the personality of man and to enable him to live in tune with the Infinite.

3) The Śastras, or the scriptures are the authority for deciding the rightness or otherwise of an action. Without following the Sastraic directions regarding what should be done or not, there can be no hope of reaching the highest ideal. Sri Krishna says in the Gita that the Sastras are the authority for deciding the rightness or otherwise of an action— *tasmād śastram pramānam te Kāryakārya-vyavasthitau (XVI. 24)*. The śastras fall into two categories, the Srutis and the Smrits. The Srutis mean the Vedas including the Upanishads. The Smrtis comprise Itihasas, Puranas, the Code of Manu etc.

4) The Code of Manu is Dharma Sastra par excellence. It is also a *Mokṣa sastra*, as it leads to the attainment of the greatest good. It embodies rules based on the Vedas. The position of a perfect *pramāna*, the perfect means of knowledge has been assigned to the Vedas and Vedas alone. The perfect knower is the knower

of the Veda and such a knower is the Lord Himself (Bhagavad Gita. XV. 15). It is also declared that the Veda is the source of all *dharmas—vedokhilo dharmamulam*. The code of Manu, which is based on the Vedas, is as perfect as the Vedas themselves. The Veda itself says what Manu declares is medicine for the soul–*yadvai kinchinmanuravadat tadbheṣajam*.

5) In the dignity of tone, and in the mode of thought and expression, the Manu's Code bears striking resemblance to Bhagavad Gita. Common verses and expressions occur in both. Lord Kṛṣna Himself considers Manu's Code to be authoritative. In the fourth chapter of the Bhagavad Gita, the Karma Yoga expounded by Kriṣna is associated with Manu. In his introduction to the commentary on the Manu-Samhita, Kalluka refers to a verse in the Mahabharata, which states : " The Puranas, the Code of Manu, the Vedas with the Vadangas, and the Science of Ayurveda–these are based on the command of the Supreme Being and must not be attacked by lay reasoning".

6) The Code of life described by Manu has its foundation on *Adhyātma Vidya* or the Science of the Self, on which depends all success in every department of life, individual, national and racial and the growth of the right spirit. Manu declares : " He who knoweth not the subjective science, The Science of the Self, he can make no action truly fruitful. (VI–82.) The Mundaka Upaniṣad states that the Science of The Supreme Self of Brahman is the foundation of all sciences. To it all others minister and owe allegiance. Lord Kṛṣna has declared in Bhagavad Gita (IX–2) that " it is the royal science, the royal secret, a supreme sanctity." In his Yoga Vāsiṣta, the sage Vasiṣta points out to Lord Rama that because the Science of the Self was first expounded to the Kings, it came to be known as the Royal Science and the Royal Secret. From the Kings, it filtered down to the subjects. Knowing it and knowing it alone, all can attain peace of mind and do their duties properly. Manu stresses again and again that he who is conversant with this Supreme Knowledge deserves to be the King of men, leader of armies, wielder of rod of justice and to hold positions of power and responsibility in different spheres. The realisation of the Self is the *summum bonum*, the beginning and the

end, and the motive and goal of the world process. All the worldly activities should be channelised and harmonised towards this spiritual end.

7) The knowledge of the Self is the one direct means of liberation. This knowledge consists in the discovery of the Self in us, which has never been non-existent. The Self is never to be acquired. It is ever–present and all–pervasive. It is Infinite and it alone exists as the illuminator. It is *sat* (being), *chit* (infinite consciousness) and *ānanda* (absolute bliss). *Sat*, *chit* and *ānanda* are not parts of the Self but inseperable aspects that constitute its nature.

8) The real seat and centre of happiness is the Self. The Self is the bed of rest and the haven of peace for all souls. " This which is of the nature of impartite essence is supreme bliss; of that all other things enjoy but a fraction." In the Anandavalli of the Taittiriya Upaniṣad, the calculus of happiness is made to culminate in Brahman–Bliss, which is declared to be unexcellable. The happiness that we find in objects of sense, feeling or thought, is but a reflection of Brahman–Bliss.

9) One has to dedicate one's life to realise this Supreme Truth. A great European Philosopher has declared " Philosopy is not an intellectual pursuit but it is a dedicated life." Devotion to the Self is *para bhakti* and love universal. One who has come to awake to the experiences of the Self within, can no more have sorrow (*śoka*) nor any clinging attachments (*mōha*) in life and enjoys perfect bliss in his inner vision of the Universal Oneness. The experiences of the Self make him the best teacher in the world. Hence the importance and glory of the Science of the Supreme Self.

10) The whole world revolves round the twin poles of *pravṛtti* (going along the path of religious activity for the attainment of happiness in the world) and *nivṛtti* (going along the path to God–realisation). *pravṛitti* is the giver of *dharma*, *artha*, and *kama*, while *nivṛtti* is the bestower of *mokṣha* or liberation. The glory of Manu is that he has stressed in his Code both *pravṛtti* and *nivṛtti* Dharma. These two paths of pursuit and renunciation constitute the Wheel of Endless Rotation referred to by Lord Kriṣna in Bhagavad Gita verse (III–16) which states that he who does not

move with the Wheel of Life but seeks only pleasures in his senses, lives a vain and sinful life. The way of keeping the Wheel moving is to pursue the ends of both the paths in their due proportion and time.

11) The path chalked out by Manu is the path of *dharma*. *Dharma* is both the law of the spirit and the law of matter. It pervades every phase of man's life The laws listed are calculated to promote the welfare and happiness of man-kind and the attainment of the greatest and highest good. The Sanskrit word "Dharma" comes from the root "dhr" meaning to hold, to sustain, to bind together. It is the binding force, the essential nature of anything that binds all beings together. Dharma is that which holds society together. Whatever divides or disintegrates society is *adharma*.

12) According to Manu, dharma is what is prescribed by the Vedas or commended by God, approved by virtuous persons, approved by one's own conscience or pleasing to the Self, and conducive to the welfare of the world. It is known from persons well versed in good conduct or *sadachara*. The divine law is the moral standard. It is the root of good conduct; wealth is its branch, happiness its flower and *mokṣha* or liberation its fruit.

13) The scheme of Manu is quite clear. His main object is to produce the highest type of personality and the enlightened progressive social and moral order. His principles of *dharma* relate to the four successive stages of the life-of the student (brahmacarin), the householder (*grahastha*), the anchorite (*vānaprastha*) and the monk (*sannyasin*). Each state of life is a development and extension of the previous one. The last stage is the culmination of the art of life and provides an opportunity for getting in tune with the Infinite-for an adjustment to the Reality within oneself and for the realisation of the Self in all creatures. The aim of Manu is to help everyone to reach the ultimate state by easy stages and attain freedom from all kinds of limitation.

14) Manu preaches *sanātana Dharma* or *śāśvata dharma*. It is ever eternal, true and binding and never alterable. It includes within its scope both science and spirituality. It stands for the foundational values and constitutes the touchstone of every kind of conduct. It is the dharma that has carried the nation successfully

through centuries of trials and tribulations. It has preserved the nation's individuality and culture intact. *Yuga dharma* constitutes duties to be discharged at a particular period and time. It cannot abrogate *sanatana dharma*. Further, *sanatana dharma* has no quarrel with other religions. The Mahabharata defines true *dharma* as that which does not oppose any religion.

15) The Rules of Manu not only expatiate on duties and virtues, on the supreme ends of life and the means to the realization of the highest good, but also on ethical aspects. Manu's ethics are a happy blend of customary morality and personal reflective morality. What is approved by conscience is right; what is disapproved by conscience is wrong. But he does not recognise the superiority of conscience over the Vedas, that is, over the eternal law of God revealed in the Vedas.

16) According to Manu, the customary morality of society should be in consonance with Śrutis and Smrtis. He regards *kama*, *artha*, *dharma* and *moksa* as the aspirations of life. The *gunas* of *sattva*, *rajas* and *tamas* are the three springs of action. *Tamas* seeks happiness, *rajas* wealth, and *sattva* virtue. Wealth and happiness are transient but *dharma* which is the permanent excellence of character resulting from the habitual performance of duties, abides with us even to future lives. So *dharma* must be accumulated for future welfare as ants build an ant-hill. *Dharma* is an unfailing companion from life to life–not one's wife or children or relatives. Man is born alone and dies alone, and eats in loneliness the fruits of his actions. *Dharma* alone leads to God. It is our real friend and companion.

17) The ethics of Manu are anti-hedonistic. Renunciation of desires is better than fulfilment. Contentment is the root of happiness. The supreme ends of life should be realized with all the senses completely controlled and the mind perfectly disciplined. Manu recognises the importance of human freedom. One should give up actions whose filfilment depends upon others. According to Manu, self–dependence is bliss.

18) The ethics of Manu tend to be ascetic. All human happiness springs from penance and conquest of desires. Sins are expatiated by penance. Penance purifies the soul. It leads to

highest good (*nihśreyasa*) when it culminates in the knowledge of Brahman.

19) Another important truth taught by Manu is that *yamas* are more important than *niyamas* and that he who follows *niyamas* and fails in *yamas* falls into sin. *Yamas* are *brahmacharya*, (celibacy) compassion, forgiveness, meditation, truthfulness, softness of speech, and control of the senses. *Niyamas* are external purification, silence, fasting, performance of sacrifice, Vedic study etc. Cultivating the ten *dharmas* (the *ātma gunas* as they are generally referred to) common to the four stages of life, along with the knowledge of the Vedas and Vedantas, the *grihasta* (houeholder) should renounce all acts and live in retirement. Thus by ridding himself of all desires, and intent solely on seeking the Self, he attains the supreme state.

20) Manu enjoins the practice of *yoga*, breath control, withdrawal of mind from the objects of enjoyment, its fixation on a part of the body, and meditation. Recitation of the name of God is considered superior to ceremonial sacrifice. Manu lays stress on purity of mind as an indispensable prerequisite for the attainment of *mokṣa*.

21) Manu tries to reconcile fatalism (*daiva*) with free will and self-effort (*puruṣakara*). The merits and demerits acquired in the previous births, which are the result of free voluntary action, constitute *daivakarma*. *Mānuṣa-karma* (*puruṣakara*) consists of free human actions in the present birth. A person should exert himself for the accomplishment of ends. He can counteract the tendencies acquired by him in previous births and even attain salvation in this life itself.

22) The laws of Manu also deal with education, status of women, family life, political life etc. in minute detail. Manu'sreference to the duties of a king is particularly interesting. The king's mace is only a reflection of the *dharmadanda*, the rod of divine law. The king must always remember that he derives his power only from the people. He who oppresses his people will lose his life and kingdom. Manu thus recognises the political sovereignty of the people. The promotion of public welfare and happiness is possible only when the ruler considers himself subject to higher law and

applies himself diligently to his royal duties and guards the welfare of his subjects. The relations between the king and his subjects are always reciprocal. A king who governs well easily prospers. Further, acts, rules and codes must be formulated and enacted in the light of the Science of the Self. The advisers to the King and the legislators should all be well versed in the Vedas.

23) The declaration of Manu that woman is not fit for freedom has exposed him to criticism. The object of Manu was apparently to give her culture and protection and to fence her off from the rough tumble of an unprotected and independent life. It was in this spirit that Manu has laid down that woman should be taken care by someone–father, husband and son. He enjoins that woman should be cheerful in her outlook and clever in domestic management and that she should control expenditure and look after household affairs efficiently. There is no difference between the housewife and Goddess of Fortune, Lakshmi. Both illiumine the home and are to be adored as such.

24) Manu's scheme of life is based on plain living and high thinking. Life must be simple, artistic, aesthetic, and full of fine feeling and poetry. There is no place for idlers and strenuous life is enjoined on all. Each is to think more of his duties rather than of his rights. He must not think in terms of personal interest as opposed to the group. He should be made to realise his unity with all. Manu considers the eldest son of the family as the child of dharma and others the children of desire (kama). This is indicative of his intention that population should not multiply beyond the capacity of the land to feed and clothe comfortably and that celibacy (*brahmacharya*) should be observed even in early stages of life.

25) Bhagavan Das has remarked in his " The Science of Social Organisation " or " Manu in the light of Theosophy " that " Manu's scheme is nearest and only approach to a workable socialism that had been tried in our race and that succeeded for thousands of years." Under the scheme, everybody should have a fair deal and be happy. Social justice consists in securing and guaranteeing to all conditions necessary for the development of personality. Everyone has a claim to equality of opportunity but

he should be rewarded according to his usefulness and also according to his personal capacity. Socially all are equal without any differences due to birth or other considerations.

26) At the end of the Code, Manu teaches the highest means of the realization of the Self. Vedic study, *tapas* (austerity), knowledge of God, control of the senses, *ahimsā* or non-injury and service to the *guru* or teacher are the means of *nihśreyasa* or *moksha*, the highest good or liberation. If a man sees the Self in all beings, he becomes same-sighted in regard to all and attains Brahmic realisation.

27) The truth of *dharma* is hidden deep within the secrets of the heart—*dharmasya tattvam nihitam guhayām*. It is difficult to comprehend it. Only seers and rishis like Manu, who came face to face with the Vedas, the infinite mine of knowledge and were in communion with God, could understand and expound *dharma* in the proper perspective. Consequently, the world has to hearken with faith to the voice of Manu, which though it belongs to an ancient past, has the wisdom of the ages engrained in itself. Manu is therefore a living force in the life of every civilized human being.

28) By his exposition of the different aspects of dharma, Manu has laid down solid foundations for the true culture of India. His Code serves as a model for the code makers of the different civilizations and places the 'lamp of wisdom' within the reach of one and all. It will accelerate national prosperity, and provide solutions to complicated problems in spheres of education, religion, politics. It clearly brings home to one and all that there is nothing higher than *dharma* and that even a weak can score a victory through resort to *dharma*. As it contains valuable secrets, Manu himself says that the laws of *dhama* should not be revealed to anyone, who is not inclined to learn and abide by them.

29) Manu has exercised his influence uniformly on the seers and thinkers of the past as well as the present. The *Valmiki Ramayan* refers to him. Kalidasa says about King Dilipa that the monarch pursued the path chalked out by Manu and that the subjects did not swerve an inch from it. All the law givers refer to him in glowing and eulogistic terms. Even foreign philosophers and others have spoken of him in high terms. Neitzsche, the

German philosopher has observed that Manu has organised the highest possible means of making life flourish. Manu exercised considerable influence on great personages like Dayananda Saraswathi, Swami Vivekananda, Sri Aurobindo, and Rabindranath Tagore, as is amply evidenced by references to Manu in their works and teachings. According to Aurobindo, Manu is the divine legislator and his Dharma Sastra is a science of conduct. Manu belongs to the world and his teachings are applicable to all irrespective of caste, creed or colour. He is the "friend of all in every age and in every clime". Let us remember his clarion call and act up to it: "Seek auspiciousness all your life. Do not regard it as hard to attain. The pursuit of dharma is the sole means of auspiciousness here and hereafter."

* * *

He who knows no hatred of any being; who like the earth neither upholds the good nor discards the evil;.....who like water does not assuage the thirst of a cow, nor kill the tiger by becoming poison; who thus has friendship with the whole world and is as it were the fount of pity; who knows no egoism; who has no sense of mineness.....who has given contentment a constant abode in his heart; in whose mind the individual self and the universal self both live together in close unison; who having achieved the highest stage of Yoga, delivers over his mind and intellect to Me, he alone, O Arjuna, is the true devotee. He alone is the true Yogin."

(Dnaneshwari-XII)

* * *

Origin of Speech

(Vedic ideas).

(Dr. V. W. Karambelkar, M. A., Ph. D., D. Litt,)
Principal, Rajaram College, Kolhapur.

1. Introduction.

Speech distinguishes man from other animals. All thoughts of men are clothed in a language and all feelings have a tendency to find expression in speech. Speech is a powerful medium of human intercourse and communion. Once the speech came into existence, it readily became the medium of knowledge, the store–house of wisdom and an opening to enquiry. A man is man because he has speech. He can make or mar his social life through his speech.[1] Had there been no speech the world would have been a dreary place.[2]

Our ancestors knew this vital importance of speech to human life and progress. They also knew the tremendous power inherent in speech. Hence they identified speech with the Goddess Sarasvati. In a Vedic passage it is stated: " As flour is sifted with a winnowing machine, so do men purify speech with mind. In thus purified speech men find friendship. Auspicious glory resides in the speech of the wise ".[3]

2. Two forms.

That speech inspires man to great achievements, was known to the Vedic seers. Hence they have praised speech by giving her a number of names such as Idā, Bharatī, Sarasvatī etc.[4] The

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1 वाचामेव प्रसादेन लोकयात्रा प्रवर्तते–दण्डिन् (काव्यादर्श)

2 इदमेन्धंतमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिरासंसारान्न दीप्यते ॥ दण्डिन् (काव्यादर्श)

3 सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत ।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधिवाचि ॥ (ऋग्वेद)

4 आ नो यज्ञेन भारती तूयमेतत्विडा मनुष्यदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ (ऋग्वेद)

inherent potency of speech was fully appreciated and our great poets have broadly classified speech into wholesome (Sūnṛāt) and cruel (Rākṣasī) or Divine and Evil–two categories. Bhavabhūti, for instance, has illustrated the effects of these two forms of speech in " Later History of Rāma. " The poet Bhavabhūti tells us that the Divine speech (Sūnṛtāvāṇī) fulfils all our desires, chases away evil, spreads fame, destroys ill-luck and is the mother of all auspicious things[5]. The wise call such a speech the desire-yielding cow. Such holy speech resides in the mouths of Brāhmaṇas who have seen the divine light.[6] On the contrary, the cruel or evil speech (Rākṣasī Vāṇī) is called by the sages, a curse to humanity. It is uttered by the arrogant. Such a speech is a breeding ground of all hatred and factions.[7]

3. Speech-wish–yielding cow.

The idea that speech is a wish-yielding cow is found in the Veda–" Gods created the goddess of speech and she of manifold form is uttered by creatures. May that (milch) cow–the speech confer nourishing food upon me; and be easily accessible to me"[8]. " Speech is the first child of the cosmic order; she is the mother of the Vedas, the centre of immortality. May she, approach the sacrifice with pleasure, protecting us, easy of invocation."[9] Here we are told that speech came into being as an effect of cosmic order but at the same time it is informed that the gods created speech. Thus the vedic ideas about the origin of speech appear to be varied. And this is quite natural as it is

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कामान्दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुष्कृतं या हिनस्ति ।
तां चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥ (उत्तर रामचरित)

6 अविर्भूतज्योतिषां ब्राम्हणानां ये व्याहारास्तेषु मा संशयोऽभूत् ।
भद्रा ह्येषां वाचि लक्ष्मीर्निषक्ता नैते वाचं विप्लुतां व्याहरन्ति ॥ (उ. च.)

7 ऋषयो राक्षसीमाहुर्वाचं मुन्मत्तदृप्तयोः ।
सा योनिः सर्ववैराणां सा हि लोकस्य निर्ऋतिः ॥ (उ. च.)

8 देवीं वाचमजनयन्त देवास्तां विश्वरूपां पशवो वदन्ति ।
सा नो मन्देषुमूर्जं दधाना धेनुवागस्यानुपसुष्टुतैतु ॥ (ऋग्वेद)

9 वागक्षरं प्रथमजा ऋतस्य वेदानां मातामृतस्य नाभिः ।
सा नो जुषाणोपसुम्नमागात् अवन्ती देवी सुहवा मे अस्तु ॥ (ऋग्वेद)

a matter too deep to be known by common people and is only fit to be known by those who possess mystic insight which the vedic sages possessed.

4. In the West.

In the West, first, they thought, there was simply confusion (Tower of Babel), but God worked miracle and gave speech to man (Schmidt). Among the Greeks too there were two broad currents of thought–according to one 'the sound and sense being naturally related, human speech had a natural evolution; the others on the contrary emphasised that sound and sense being quite two distinct things, human speech was brought into existence by pre-arranged symbols.' Such a difference of opinion persists even today. Modern linguists like Maxmüller, Humbolt and others uphold the view about natural evolution of speech while Whitney, Marti and others contribute to the opposite view. Prof. Maxmüller even suggested some such explanations of the natural theory as " bow-wow ", " Pooh-pooh ", "Yo-he-Yo " etc. But they fell short and could not carry conviction.

5. Vedic ideas.

We have already stated two vedic ideas about the origin of speech–that speech was the first child of cosmic evolution°† and that gods found out speech.□‡ There are some more ideas found in the vedic passages but all these seem to have some inherent connection which is too deep to grasp.

(a) Thus, it is told, in the beginning of creation there was " Sat " alone.[10] In order to break its lonliness 'Sat' the first and the only entity, made sound. The rest of the creation followed that Sound. The veda describes the situation thus[11] :—

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10 सदेव सोम्य इदमग्र आसीत् । छां. उ.

11 यदा तमस्तन्न दिवा न रात्रि :
न सन्न चासाच्छिव एव केवल: ।
तदक्षरं तत्सवितुर्वरेण्यं
प्रज्ञा चतस्मात्प्रसृता पुराणी ॥ (ऋग्वेद)
°†वागक्षरं प्रथमजा ऋतस्य
□‡देवीं वाचमजनयन्त देवा:

When there was neither darkness, nor day nor night; when there was neither existence nor non-existence, there was only "Śiva". That letter, that excellent lustre of Savitr was there from which flowed the ancient wisdom. This idea is repeated by Bhartrhari in his Vākyapadiya.[12] The eternal Brahman in the form of eternal word is the substratum of the universe.[13] The word, therefore, like ultimate reality, is divine, subtle, immortal, and beyond the reach of senses. The physical sound is symbolic of Parabrahma and the Eternal word is, according to the yoga-Sūtra, Praṇava (Aum) [14].

(b) Gods created speech through sacrifice and for sacrifice.[15] It ls stated that they tried to trace speech, of course through the efficacy of sacrifice, and found her residing in the seers. The gods then took her and deposited her among different creatures and praised her in seven metres.[16] The Vākyapadiya ascribes the work of distributing speech to creatures to the creator. The eternal speech first revealed to seers was in the form of the Vedas. That gods deposited newly discovered speech among different creatures is often repeated in the Veda[17].

(c) Just the opposite view is expressed in the famous "Vāgāmbhṛṇī Sūkta", where the Goddess of speech herself says: "I move along with Rudrās and Vasus, with Adityās and Viśvedevās. I support Mitra and Varuṇa, Indra and the two Asvins." This may either mean that gods are supported by speech in the sense that the recitation of vedic mantras which accompanies the offering of oblations nourish the gods; or it may mean that gods themselves

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12 अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥ (वाक्यप्रदीप)

13 "वाग्वै सम्राट् परमं ब्रह्म" । (वृ. उ.)

14 "तस्य वाचकः प्रणवः" (योगसूत्र)

15 "इयर्ति वाचं जनयन्यजध्यै" । (ऋ. वे.)

16 यज्ञेन वाचः पदवीमायन् तामन्व विन्दन्नृषिषु प्रविष्टाम् ।
तामाभृत्या व्यदधुः पुरूत्रा सप्तरेभा अभि संनवन्ते ॥ (ऋग्वेद)

17 तां मा देवाः व्यदधुः पुरूत्रा । भूरिस्थात्रां भूर्याविशयन्तीम् (ऋग्वेद)

are in the form of divine Vedic mantras. This is actually the view held by Mimänsakas such as Jaimini and others.

(d) In one of the Ṛgvedic mantrās, it is stated that the great god "Word" entered men (of his sweet will)—

"He has four horns and three legs; having two heads, he possesses seven hands, he is tied in three places. This frequently bellowing bull, the great God entered human beings."[18]

According to the interpretation of this mantra as given by Patanjali, the author of the Mahābhāṣya on Pāniṇian grammar, the great god mentioned here is the Eternal Word. His four horns are the four parts of speech (noun, verb, preposition and indeclinable); his three legs are the three tenses (present, past and future); his two heads stand for the two divisions of a word viz. the sound and the sense; his seven hands are seven case inflexions; he is tied in three places means his seat is in the head, heart and throat. Perhaps this same god is identified by the Upanisads with Fire. They stated " Fire having assumed the form of speech entered mouth."[19]

(e) Elsewhere in the Veda it is stated that the sages[20] and the gods performed penance and found out speech. The terms "Tapasa" " Śrawaṇa " or " Yajnana " appearing in the Veda and in connection with the gods and sages, seem to possess mytic meaning.

(f) "The eternal word is tied in three places" is a statement appearing in the Ṛgvedic stanza which identifies Great God with the eternal word. The three places in the human body are indicated as head, heart and throat. The origin of speech in human heart is mystically explained in the following way–"Speech is measured

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18 चत्वारि शृङ्ग त्रयो अस्य पादा: द्वे शीर्षे सप्तहस्तासो अस्य।
त्रिधा बद्धोवृषभो रोखीति महो देवो मर्त्यां आविवेश ॥(ऋग्वेद)

19 "अग्निर्वाग्भूत्वा मुखं प्राविशत्" । छां. उ.

20 यामृषयो मन्यकृतो मनीषिण: अन्वैच्छन्देवास्तपसा श्रमेण ।
तां देवीं वाचं हविषा यजान्महे सा नो दधातु सुकृतस्य लोके ॥ (ऋग्वेद)

in four parts which are known to the wise Brāhmaṇas–of these three are within the case and as such exhibit no movement. The fourth part is what men speak.[21]"

The four parts or aspects of the speech are Parā, Paśyaṁti, Madhyamā and Vaikharī. Of these first three are within the body i. e. they are in unmanifested form. The last is the spoken speech. Now the Yogins tell us that Parā is logos, the Parabrahma and its seat is at the Mūlādhāra. The Paśyantī is at the naval. In these two stages the speech remains unevolved. But when it reaches the Madhyamā stage at the heart it assumes definite form. All our thoughts, muttering etc. are in the Madhyamā stage. When the Madhyamā passes through gullet it becomes Vaikhari–the spoken speech.

The Śikṣā (Manual of phonetics) of Pāṇini records the process of Madhyama turning into Vaikharī. " The soul comes into contact with the reason and pushes mind with a desire to utter forth. Mind then presses the digestive fire which in its turn sets the breath in upward motion. The breath passing through the gullet goes out of the mouth and while doing this makes the speech audible."[22]

The whole of this subject is very interesting. I have only indicated the line. Some one interested in the subject is welcome to pursue the subject.

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21 चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्याः वदन्ति ॥ (ऋग्वेद)

22 आत्मा बुद्धया समेत्यार्थान् मनो युंक्ते विवक्षया ।
मनः कायाग्निमाहत्य स प्रेरयति मारुतम् ॥
मारुतस्तरसि चरं मंद्रं जनयति स्वरम् । (पा. शिक्षा)

† † †

The Mystery of the Pranava

B. N. Mehrotra, M. A., LL. B.

[References to numbers indicate the several notes at the end of the article under the respective numbers]

Etymology

Praṇva is the name given to the sound " OM ". Etymologically it may more correctly be spelt as AUM—each successive letter carrying connotative similarity with the respective three sanskrit alphabets अ, उ, म, pronounced conjointly as ॐ or Om. It is usually called praṇava and also Akṣara, Ekākshara and Omkār. In the Upaniṣadas this mystic monosyallable is set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds a, u, m of which it consists. The very first use of A in AUM is philologically significant as it represents not only the initial sound of a child born but is also the first letter of sanskrit alphabet as well as alphabet of other languages. It is the first short vowel which is inherent in all consonants and in the Gītā its importance is signified where the Lord speaks of Himself as the letter A of all the letters.[1] In Māndūkya and Praśna Upaniṣads, the three letters are termed as " Mātrās". This AUM is a very powerful aid in the meditation of the Ultimate Reality and the practice of meditation with the use of this mystic syllable constitutes Praṇava Vidyā. It is even today popular among the sanyāsins as Gāyatrī is among the house-holders.

Its importance in scriptures

Philosophically the syllable AUM is full of transcendental significance by virtue of the striking metaphysical contents infused into it by the Māndukya Upaniṣad and the consistent importance attached to it as an effective vehicle for self-realization by many of the old and later Upaniṣads. One of the oldest Upaniṣads, the Chāndogya, in its very first mantra of the first chapter enjoins the

worship, or in other words the utterance, of the syllable AUM because the word AUM is Udgīthā, it being part of Udgīthā Bhakti prescribed in the Sāmaveda Stotra and is also the most exalted eighth essence (rasa) of manifested existence[2]; and one who does so, becomes fearless and deathless like the Devas[3]. The word उद्गीथ may be broken into 'उत्' implying उत्कृष्ट, 'गी' that which is sung and 'थ' the place–conjointly meaning the place which is the highest and which is sung in the Vedas. In the second chapter also the Chhāndogya glorifies the syllable as permeating the entire sound in the same way as the veins permeate the entire leaf[4]. Similarly the Kathopaniṣad unequivocally declares this word AUM as the goal, which all the Vedas with one voice propound, which all the austerities speak of, and for which people practice Brahmacharya.[5] This letter AUM indeed is the lower Brahman (hiraṇyagarbha) as well as the supreme Brahman (param), and anybody, who, while meditating on this letter, wants any of the two, to him comes that.[6] And yet again the Katha declares that this medium is the best among all the mediums of self–realization because this medium is the supreme Brahman and one meditating on this becomes adorable in the world of Brahman.[7] The Brāhmaṇa portion of the Atharva Veda, called the Praśna Upanishad, refers to sage Pippalāda as saying in reply to the fifth Question of Satyakāma, son of Śibi, that both the lower and the supreme Brahman are but AUM, and being identical with it, AUM is its symbol;[8] and that any one who meditates on the supreme person with the help of syllable AUM is freed from sin and is lifted upto the world of Brahman as a snake becomes freed from its slough;[9] and the enlightened man attains the supreme goal with the aid of Omkāra[10]. The Taittirīya Upaniṣad also extols AUM as Brahman, AUM is all this, AUM is well–known as a word of concurrence[11]. The Śvetāśvatara Upaniṣad compares Omkāra with a boat by which the aspirant can cross the dangerous waves of the world[12]. The Gītā also follows the same spirit where the Lord says that of utterances, I am the single syllable AUM[13] and that he who utters the single syllable AUM, which is Brahman, remembering ME as he departs, giving up his body, he goes to the highest goal[14]. It is for all these reasons as well as for the ancient sanctity

attached to the word that the Gītā confirms the traditional utterance of the AUM before commencement of acts of sacrifice, gift and penance as having been enjoined in the scriptures and as having been always undertaken by the expounders of the Brahman[15]. Patañjali, in his Yoga Sutra, also extols the word AUM as being descriptive of Godhead, which should be uttered and meditated upon with all its implications[16]. The invariable use of AUM in the introductory mantras as well as in the initial verses of all the Upaniṣads and most of the other sacred literature bespeaks of the sanctity and importance attached to the mystic syllable from the hoary past of the Aryans. And not only that,even the Buddhist and Jain religious literature gave it an important place. In the Vajrāyana Buddhism of Tibet, OM is placed at the begining of their popular Vidyā Shadākshari or mystical formulary of six syllables[17] for the worship of Bodhisattva Avilokteshwara, without of-course knowing the implications of the word OM, just as most of the Hindus also are ignorant about its true meaning.

Only a Symbol

It has got to be emphasised, however, that AUM is only a symbol or pratīka as the sacred śāligrām Stone is of Viṣṇu. To mistake the pratīka itself as the object of worship is a steep fall in the conception of meditation, which ignores and nullifies the deep philosophical meaning infused therein by our ancient scriptures. Śankara, in his commentaries on the Upaniśads, has taken pains at several places to remind that AUM is only a pratīka. In his commentary of the Chāndogya, he clearly says that being a word, it is only a symbol of the inexpressible Absolute for purposes of meditation[18] Again in his commentary on the Kaṭhopaniṣad, he says that the sound AUM indicates Brahman and it is also a pratīka of Brahman;[19] it is only by courtesy that Brahman, whether higher or lower, is said to be symbol AUM[20]. He goes even to the extent of saying that the word AUM represents only a peg to hang on the idea of Brahman in the twin aspects of Parā and Aparā, just as the idol is for the idea of Viṣṇu[21] and AUM has to be mentally meditated upon as the sound form of Brahman.[22]

Utility of Symbol

The ultimate essence underlying all the gross manifestations of the world being extremely subtle, cannot be easily grasped by human mind. This is very beautifully illustrated by the parable of Nyagrodha tree in the Chāndogya Upanishad, where the teacher Uddālaka Āruṇi directed his pupil–son S'vetaketu to bring to him a small fruit of Nyagrodha tree and asked him to break it open. When it was broken open, he asked him to see what was inside the fruit of the tree, the pupil saw therein seeds infinite in number and infinitesimal in size. When again directed to break one of those seeds and being asked to see further what was there, the pupil said "Nothing, Sir", upon which the teacher told him, "My dear son, that subtle essence which you do NOT perceive there–it is of this very essence that the great Nyagrodha tree is made. Believe it my son. That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, O S'veta-ketu, are That"[23].

How then, is this ultimate subtle essence termed Brahman in the Upanishads, which cannot be heard, seen, smelt, tasted or touched by physical senses of perception, can be an object of mental comprehension of an individual, specially when these mediums of sense perception are created by the Lord for external comprehension only ?[24] That's why our ancient seers introduced a symbolic philosophical concept in AUM, with the aid of which one may train one's mental faculties to conceive the truth behind the symbol so as to facilitate the process of interversion within the depths of one's own being. The symbols are, therefore extremely useful help–aids, which can not be dispensed with in the early stages of the practice of meditation. Symbol is as essential for human mind as history or philosophy and they take roots in every society and religion in one form or another by historical process. Commenting upon the need of symbols, Swami Vivekānand writes; " Symbols have great influence on human mind. But great symbols in religion were not created indefinitely. We find that they are the natural expressions of thought. We think symbolically. All our words are but symbols of the thought behind and different people

have come to use different symbols without knowing the reason why. It was all behind, and these symbols are associated with thoughts; and as the thought brings the symbol outside, so the symbol on the contrary, can bring the thought inside." (The Complete Works, Vol. IV. pp. 37–38). The mystic symbol AUM, in such a context, is a very helpful *pratīka* for purposes of unitive meditation because of its brevity for repetition and more specially because of high suggestiveness it can be made to evoke due to spiritual sanctity attached with it. For highly evolved minds, who have already climbed heights of self–realization, ofcourse the symbol is redundant, but for ordinary minds, who take recourse to the path of spiritual development, the utility of some sort of medium for the thought to concentrate is indespensable and for that proper attempts of meditation with prescribed discipline have got to be made by the aspirant in order to be able to dive within himself, in the absence of which, the gulf between the empirical self and the spiritual Self would remain unbridged, although the latter is the potential source of the former. Just as ghee potentially exists in the body of the cow, but it cannot be a means of its sustenance unless it is milked and proper attempts made to convert it into ghee and then to feed body with it, in the same way without proper attempts at meditation, one would fail to reap the benefit of conscious light although it resides within.[25]

AUM in the Māndukya

It cannot be easily denied that the philosophical contents of the syllable AUM have perhaps nowhere been so beautifully and concisely adumbrated as in the Māndukya Upanishad, wherein there is found a bold attempt to interpret the cosmic reality with thought and reason and then relating it to the three planes of human life–physical, mental and spiritual, corresponding to the three ascending levels of consciousness–subconsciousness, consciousness and superconsciousness, and then finally to the fourth supramental plane of pure superconsciousness. The Māndukya, though taken to be the last of the early Upaniṣads by some scholars, occupies an unique position in so for as it was picked out by Gaudapāda, the grand–guru of Shankar, for writing his famous Kārikas thereon. Here is, however, a feeble attempt to interpret the ancient

knowledge into some-what modern equivalents and one is really amazed as to how sublime the all-pervading insight of our ancient seers was in those distant days when material sciences and the science of psycho-analysis of the type as it has developed in recent centuries, was comparatively much less known.

The Upaniṣad begins with the categorical assertion that the letter AUM is all this; all that is past, present or future is verily A-U-M and what ever else there is even beyond the three periods of time, that too is verily AUM[26]. The Self which is the Brahman as signified by the word AUM is possessed of four aspects or components[27], which consists not merely of three mātrās (parts) A-U-M but also contains a partless part (amātrā) called the Fourth. The philosopher sage of the Upaniṣad classifies these four parts of AUM into four states of the soul on the one hand and corresponding four successively higher states of cosmic consciousness on the other. While on the one hand the three respective mātrās and the fourth amātrā stand for the states of wakefulness (Jāgṛta sthāna), the state of dream (swapna-sthāna), the state of deep sleep (suṣupt-sthāna) and the supreme super-conscious state (Turiya) respectively, on the other hand they correspondingly stand for the four aspects or states of cosmic consciousness in the ascending order of ontological manifestation, namely, the Vaiśvānara, the Taijasa, the Prājña as well as the fourth (chaturtham), the Absolute Reality, which corresponds with the fourth dimension of metaphysics.[28] The first letter A signifying the Vaiśvānara and corresponding with the waking state of the soul or in other words the physical plane or the subconcious level in which most of the humans live, represents the gross physical state of the universe with its external awareness (bahiṣprajna), encompassing spatial extension of the universe of seven limbs (saptāngah) and possessed of nineteen mouths (ekonavimshatimukhah) representing the 19 gates of perception through which the gross being Vaiśvānara enjoys gross objects (sthulabhuk). These seven limbs may be either seven lokas[29] referred to in Mundakopaniṣad 1, 2, 3 or more probably to the seven main parts of the Virāṭ[30] conceived in the ten-pointed imagery of Agnihotra by Aśvapati Kaikeya referred to in Chhandogya Upanishad V. 18. 1-2.[31] with its head (murdha) as heaven (sutejā-dyuloka), eyes (chakṣu) as sun (viśvarupa-surya), vital force

(praṇa) as air (pṛthagvartmā), middle part (sandeho) as space (bahul), bladder (basti) as water (rayi), earth as his two feet (pādāu) and mouth (āsya) representing āhavaniya sacrifice. The 19 gates of perception[32] refer to 5 senses of perception (hearing, sight, smell, taste and touch), 5 organs of action (speech, hands, feet, secretive organ and genital organ), 5 vital breaths (Prāṇa–expiration, Apāna–inspiration, Vyāna–that which sustains life when breath is arrested, Udāna–that which affects departure of soul from body, and Samāna–which is concerned with digestion) and 4 kinds of Psychic selves (mind, intellect, mind stuff and egoity)[32]. This Vaiśvānara is Vishvanara (Vishva+nara) since he encompasses all beings by virtue of his being non–different from the Self (virāṭ) comprising all the gross bodies. Śankara also in his commentary on Chāndogya explains the significance of the term in this very light saying that being the undivided source of manifested beings, He is termed as Vaiśvanara[33]. Praśna Upaniṣad also identifies Vaiśvānara with all creatures, who is possessed of all forms and beings embodied in the universe and also as fire of life[34] and Gītā too refers to it as fire of life in bodies of living creatures[35]. This gross cosmic universe, as constituting the Virāṭ is the first aspect or component (Prathama Pad) of the universal consiousness called the Ātman.

[36] The second letter U signifying Taijasa, corresponding with dream state of the soul (svapna-sthānah) or in other words the mental plane or the conscious level in which most of the thinking persons live, represents the subtle cosmic state of universe with its internal consciousness (Antahprajnāh) comprehending at the same time spatial extension of the universe of seven limbs and nineteen mouths like that of gross physical state. The similarity of spatial extension and of 19 mouths in both the states reasonably implies a sort of psycho–metaphysical harmony in so far as that Taijas, which has a dream state as its sphere of activity, reflects in the mind those very impressions that have been acquired in the waking state of gross physical consciousness. The consiousness of waking state, though due to mental vibrations is associated with external objects, but in the dream state the impressions acquired make their appearance without any external means and the enjoyment of objects is subtle (praviviktabhuk). This subtle cosmic state,

which may be said as constituting Hiraṇyagarbha is the second aspect or component (Dwitiya Pāda) of the Ātman.

[37] The third letter M signifies the causal state (Prajna) corresponding with the deep sleep (suṣupta-sthānah) or in other words the spiritual or the superconscious plane in which highly developed human beings transcend the limitations of physical and mental existence and enter the divine realm, where bereft of the limiting conditions of waking and dream state, there is undifferentiated mass of consciousenss (ekibhutah prajna ghanah), which, away even from mental vibrations, is full of joy (ānandamayah) and is the enjoyer of the bliss (ānandâbhuk). This represents the doorway to the consciousness of the experiences in the dream and waking states (chetomukhah). In this state of deep sleep, the consciousness (prajna) which subsists in its natural purity, is surely the lord of all diversities, omniscient, the inner director of all, the source of all and the place of origin and dissolution of all beings.[38] This Causal state, which may be conceived as the initial cause of all manifestations, is the third aspect or component (Tritiya Pada) of the Ātman.

This equation of deep sleep and causal state of consciousness has some psycho-metaphysical relevancy in so far as in deep sleep the mental phenomena as being expressive of individual ego are for the time being set at rest leaving the vital force (closest expression of ātman) to exist in its innate purity and splendour, untrammelled by personalistic trends and unminful of pleasure and pain in the context of the individual's mental consciousness. Similarly in the causal state, everything becomes undifferentiated, where there is a mass of more consciousness, which abounds in bliss and is enjoyer of the bliss. The Chhāndogya Upanishad directly hints at this similarity when it says that when a man sleeps, he becomes united with the true, he is gone to his own (self) and is then called "svapiti"; he sleeps because he is gone (apīta) to his own (sva)[39]. The Praśna Upnishad in its fourth question describes the sleep state in like words[40] and the Bṛhadāraṇakya also uses the same terminology where it says that when Purusha sleeps, it is called " svapiti "[41] and again compares the state of deep sleep with the mass of consciousness represented by water[42] which represents the climax of tranqui-

lity and happines. The idea really is that in deep sleep the soul is at one with Brahman, where ego becomes unaware of its own consciousness just like the people, who do not know a field, walk again and again over a golden treasure that is hidden somewhere in the earth and yet are unable to discover it[43].

Thus, as described above, the cosmic soul and the individual soul have three well-defined aspects in relation to the three letters of symbol AUM. It has to be borne in mind, however, that though the nomenclature of ascending states of cosmic consciousness has been adopted with reference to the corresponding three planes of human consciousness and a rational attempt at synthesis between the two has also been made by the Upanishadic seer, basically they are not quite similar because all the three planes of human consciousness-waking, dream aud sleep-unavoidably come within the range of the waking state of cosmic consciousness, representing Vaiśvānara or Virāt, which ipso facto encompasses within itself the entire manifested existence.

The syllable AUM has also a fourth aspect or component which is not so well defined and that is why the Māndukya calls it only as Fourth (chaturtham) or without any part (amātrah). This fourth component suggests itself by a slow and prolonged utterance of AUM in a sort of more sound-tail and calls to our mental consciousness the indefinable substratum- the non-causal Reality, which is neither conscious of the internal world, nor conscious of the external world, nor conscious of either, nor a mass of consciousness, nor simple consciousness, nor unconsciousness; which is unseen, beyond empirical dealings, beyond the grasp of organs of action, uninferable, unthinkable, indescribable whose valid proof consists in the knowledge of its own self, in which all phenomena cease, and which is tranquil, blessed and non-dual.[44] While the first three states pertain to manifested phenomenal universe of appearances corresponding to the three states of individual soul (waking, dream and sleep), the Fourth is beyond the limitations of the phenomenal world of space, cause and effect, existing merely in its substratum of Pure Being-Consciousness- Bliss (satchit- nanda), undivided and undiversified, and corresponds to the fourth state of the soul, namely superconsciousness or Turiya. It is the one non-dual,[46] the

Thou art That[46], the Brahman that is verily the All[47] of Chāndogya the verity of the verities[48] the eternal subject[49], the being which calls itself the "I" within us[50], the "Not this Not this"[51] of the Brihadāranyaka; and the Ultimate Absolute which is existence, consciousness and infinity[52], from which all things spring, in which they live and in which they are finally resolved[53] of the Taittiriya.

Yet again, while the former three states refer only to the manifested cosmos (Viśwa-rūpa), whose one foot consists of all the existences and three feet constituting भू+भु+स्व are centred in the self-illumined eternal subject of the Puruṣh Sūkta of ṚgVeda (X. 90. 30) and of the Chāndogya[54]; whose heaven is head, the moon and the sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the heart and from whose two feet emerged the earth, of the Mundaka[55], and the Virāt Svarūpa so beautifully conceived in Chap. XI of the Gītā; the fourth state in contrast refers to the ultimate source of this all-the limb-less cognizer of all existences[56] and again with universal limbs of the Śvetāśvatara[57], bodily lifted in verse 13, Chap. XIII of the Gīta and also dealt with in verses 16 and 17. While the manifested three states and the Fourth Unmanifest may again respectively be compared to the field (kṣhetra) and the Knower of the field (kṣhetṛjna) of the Gītā[58], they are best exemplified in the conception of the Becoming (purnamidam) and the Being (purnamadah) in that famous mantra of the Bṛhadaraṇaka[59]. As the Gītā beautifully declared, the Becoming is but a partial revealation, single fraction of the Infinite, illumined by one ray of this shining light[60]. The conception of the Fourth state in the Māndukya thus makes quite clear that neither waking consciousness, nor dream consciousness nor even consciousness in deep sleep represents final Reality, which is intrinsically of the nature of pure self-consciousness. The true Self can only be self-conscious Being, shining in its own native light as described by Śankara in his commentary on the Bṛhadāraṇyaka[61], the light, which by its effulgence and luminosity, illuminates the entire manifested universe[62].

Germinal ideas in earlier Upaniṣads

Though the type of psycho-metaphysical presentation of Reality incorporated in the symbol AUM by the Māṇdukya is

unique, but germinal ideas were already spelled out in many of the earlier Upaniṣads. The difference and inter-relation between the three states of consciousness in the Māṇḍukya appears to have been clearly inspired by the Bṛhadāraṇyaka, which is one of the oldest Upaniṣads, where in the dialogue between Yājṇavalkya and Janaka in Chap. IV we are told about these three states of consciousness in different terms though bearing similar implications–the waking state having been compared with the one "here in the world" (idam sthānam), the sleep state with "the other world" (parloka sthānam) and the dream state with "the third intermediate state" (sandhyam tṛtīyam) from where the Puruṣh sees (or in other words travels) both the first two states[63]. In the dream state, we are told, the God (deva), going hither and thither at the end of sleep, creates manifold forms for himself, either rejoicing with women or laughing or seeing terrible sights[64]. We are also told that the soul in this state resembles a fish which moves along both the banks equivalent to the two states of waking and sleeping[65]. In the sleep state, the soul is unified with its own consciousness and rests in its own native light[66], is delighted in self-harmony[67] and is like a falcon which, after flying in the sky, becomes tired, and folding its wings repairs to its nest, where it desires no more desires and dreams no more dreams[68] and it resides in the space within the heart and in that state it is called "Svapiti" (gets into itself)[69]. It may be noted that the last sentence of Bṛh. IV. 3. 19 has been bodily lifted as the first sentence of Māṇḍukya 5 while describing the deep sleep state. The Chāndogya Upaniṣad also in Chap. VI. 8 describes the sleep state in the same strain using nearly the same terms and parallel analogy, where Uddālaka Āruni tells his pupil-son Śvetaketu that when at the time of sleep the soul is merged in its own consciousness (or in other words the mind is merged in Prāṇa), it is called "svapiti"[70] and like a bird tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very spot where it is fastened, in the same manner, the mind, after flying in every direction and finding no rest anywhere, settles down on breath[71]. The Praśna Upaniṣad, in answer to question IV, speaks of the dream state when the God (soul) experiences greatness, sees and hears once more the same things which he had seen or heard in the waking state[72], and of

the sleep state, when like the rays of the sun merging into the bright disc at the time of sun-set, the soul through the medium of the senses becomes merged into that highest sensorium-the mind, and then it is said that he has slept[73]. The Praśna, which describes the physico-psychological aspects of dream and sleep state more or less in tune with that of Bṛhadāranyaka and Chāndogya Upaniṣads, takes a lead in speculating also upon the psycho-metaphysical aspects based upon the three letters of AUM, thereby paving the way for a more developed conceptual presentation of Reality in the Māṇdukya. The Praśna Upaniṣad, in Question V, associates the first letter A with gross physical state of the world (bhūh) and states that one who meditates on it becomes enlightened and is led by Ṛk mantras to a human birth on the earth (jagatyām abhisampadyate)[74]; the second letter U with the subtle state of mind (manasi sampadyate) and who meditates on it is lifted by the Yajur mantras to the intermediate space (antariksham=bhuvah), the world of moon (somalokam)[75], and it is only one who meditates on the full syllable AUM that he becomes unified in the sun consisting of light (tejasi Surye sampanna=svah) and is lifted to the world of Brahman by the Sāma mantrās[76].

The five bodies referred to in Chapter II of the Taittirīya Upaniṣad, on which the theory of five sheaths (pancha koṣa) of the soul has been built up, are interpreted by many eminent scholars as mere allegorical representation of certain psychological conceptions. If this philosophical interpretation is valid, which appears quite plausible, then in the ascending stages of the sheaths, one may reasonably identify the four states of the Māṇdukya with these different bodies, that is, the physical and vital body (annarasamaya and prāṇmaya puruṣa) with the external consciousness of Vaiśvānara, the mental body (manomaya puruṣa) with the internal or subtle consciousness of Taijaṣ; the intuitional body (vijnānmaya puruṣa) with the causal consciousness of Prājna and the blissful self (ānandamaya puruṣa) with the super-conscious fourth stage of amātrah.

A sketchy chart depicting the similarities between the four states of cosmic consciousness and individual consciousness involved in the syllable AUM as developed by the Mandukya from the germinal ideas of some of the earlier upanishads is provided in the end for easy grasp of the line of thought attempted in this article.

Development in later Upaniṣads

The later Upaniṣads appear to have deviated from the psycho-metaphysical presentation of the syllable AUM and given the Praṇava rather a theological bias with little philosophical content. Praṇava Upaniṣad, for example, connects these three letters of AUM with three Devas (Brahamā, Viṣnu, Paramdeva=Śankara) three Lokas (Pṛthvī, Antarikśa=ākāśa, Dyo=svarga), three Vedās (Ṛg Veda, Yajur Veda, Sām Veda), and three fires (Gārhapatya, Dakshināgni, Āhavanīya)[77]. The three Lokās as well as three Vedās, it may be noted, bear analogy with those mentioned in the Praśna Upanishad V. In Nādabindu Upanishad, the Praṇava has been conceived as a swan with the three mātrās (akāra, ukāra, makāra) located in different parts of its body and then each alphabet is also related to the three Dev s (Agni, Vāyu, Sūrya) and ardhamātrā (amātrā of Māṇdūkya) w; h Varuṇa, and each of these mātrās possessing three faces, constit ting the Praṇava of 12 Kalās (dvādaśkalātmaka) specified therein[78]. Maitrāyanī Upaniṣad, Nṛasimhapurvatāpini Upaniṣad and Dhyānbindu Upaniṣad also link the three mātrās with three Devas, three Lokas, three Vedas and three Fires like the Praṇav Upaniṣad but each of them differently incorporates some other categories also, as for example, Maitrāyaṇi Upaniṣad in Chap. V links them with three Times (Kāla=past, present, future), three Splendours (Pratāp=prāṇa, agni, āditya), three Sustainers (Poṣana=Anna, Jala and candramā), three psychic Selves (Chetana=Buddhi, Mana and Ahaṅkāra), three vital Breaths (Prāṇa, Apāna, Vyāna) and also three genders (Masculine, Feminine & Neuter). At the same time it takes AUM as descriptive of Brahman with two aspects of manifested and unmanifested comprehending the entire existence[79], and tells that the body of Brahman makes sound which is called AUM[80]. Narsinhapurvatāpinī Upanishad identifies the three mātras respectively with Gāyatri, Triṣṭup and Jagatī Chaṇdās and the fourth amātra with sensation of sound connecting it with Candraloka, Omkār, Atharva veda, Saṁvartak agni, Marudgaṇa, Virāt Chanda and the Ṛṣi Brahman[81]. Dhyānbindu Upaniṣad also links the three mātrās of Oṁkāra with three new categories of color and guṇa and speaks of it as of eight limbs, four feet, three eyes and five devas[82]. The Amritanāda Upaniṣad conceives Praṇava as

chariot with Viṣṇu as charioteer, sitting in which the aspirant should proceed towards Brahmaloka meditating on Rudra.

Notwithstanding the theological approaches of these later Upaniṣads, they provide valuable practical directions for purposes of monistic meditation with the aid of symbol AUM. The Nādabindu Upanishad as its name implies, guides the aspirant to meditate on the Ultimate Reality with continuous utterance of the syllable AUM–the sound, concentrating to bear on one point (bindu) to such a high spiritual pitch, where the meditator, transcending his ego, unifies his individual consciousness with the universal consciousness. In the initial stages, roaring sounds (nāda dhwani) produce psychic vibrations of various kinds culminating in the climax of voiceless sounds of Oṁkāra automatically reverberating in the subconscious depths of his being, carrying the meditator to the super–conscious heights of Turīya[83]. Just as the sun begins to shine after the departure of the clouds, so also by monistic meditation on Ātman and Brahman, auspicious beams of spiritual light in the form of sound vibrations reveal themselves from within[84]. In the same strain, the Dhyānbindu Upaniṣad also conceives the Ultimate Reality as the ultimate point of sound (paramabindu), which when merged with the Reality, soundless height of super–consciousness is reached. It also declares that even mountains of sins can be destroyed by this process of meditation[85].

This sort of association of word with the Ultimate Reality is found in other religious scriptures of the world as well. In the holy Koran it is termed Pāk, the spiritual element which keeps the material body pure. In the Avestā and the Bible too, when the universe was created, then on the earth there was only one word, that is God. The Word or the sound can thus reasonably be conceived as the ultimate category of existence, equivalent to Śabda–Brahman, about which Saint Kabīrdās also eulogises[86]. According to Dr. Sampurnanand, the practice of meditation through the medium of sound is known as नादानुसंधान and Kabir and other saints of Bhakti cult popularised it by the name of सुरत शक योग. Of the four kinds of voices mentioned in our scriptures, Vaikharī (uttered with the help of tongue), Madhyamā (uttered from the middle of the heart), Pasyantī (uttered from the heart) and Parā

(uttered without voice), only the first three can be said to be applicable to the three mātrās of AUM and the three states of consciousness signified by them, while the Śabda-Brahman comes within the range of Parā voice, the fourth stage of the Māṇḍukya.

The Amritanāda Upaniṣad, on the other hand, prescribing different kinds of āsanas enjoins the Praṇava as the means for practical realization of God-head through six-tier Yogic practices of Pratyāhāra (withdrawal of senses from outside objects), Prāṇāyāma (Breath control), Dhyāna (Attention), Dhārana (Contemplation), Tarka (Reflection or discussion on scripture, which is equivalent to Svādhyāya of Patanjali) and Samādhi (Attentive self realization)[87], leaving out, of course, the two other initial steps of Yama (Abstention) and Niyama (Regulation) of Patanjali's Ashthānga Yoga, which implicitly may be assumed to be preliminary moral disciplines for any progress in the direction. It also says that Praṇava sound is not uttered by external attempts, it is neither vowel nor consonant, nor it is voiced by vocal cords, palate, lips, nostrils or teeth[88], and that is why this sound is called anāhata or anahata because it comes out without the use of physical mediums. The Praṇava is advised to be meditated upon through Prānāyāma, fixing the mind in tact on the syllable-sound descriptive of the One Reality[89].

We can thus see that the psycho-metaphysical analysis of Reality presented in the syllable AUM is rather unique and its importance lies in the great help that it may provide in monistic meditation with the aid of this highly significant symbol, which, by constant practice, can enable the meditator to transfer attention from gross levels of thought to subtler levels until the source of cosmic energy is revealed within and a realm of divine bliss is gained. It is of course true that this type of mystical realization of Oṁkāra cannot be achieved by initial aspirants, but a begining in the right direction can much facilitate the course of the seeker. Deeply suggestive and helpful verses are found in many Upaniṣads for guidance of the aspirant in the process of meditation with the aid of the concept involved in the monosyllable AUM. In the Śvetāśvatara Upanisad, we are told that our body should be conceived as the lower stick and meditation on the Praṇava as the

upper stick, and that by rubbing together these two sticks, we have to churn out the fire of God that is hidden within us[90]. The Mundakopanisad tells us by the help of a beautiful simile that we should take into our hand the bow of the Upanisads and put upon it the arrow of the soul, sharpened by devotion, stretch it with concentrated attention and penetrate the target which is the supreme Brahman. The mystic symbol AUM is the bow, the arrow is ths soul and Brahman is the target to be pierced. We should penetrate it with undistracted attention so that the arrow may become one with the target[91]. The metaphor most fittingly symbolises the communion of the Jivatman with the Parmātman, the soul with the Brahman, where the ego-consciousness of the psycho-physical self is completely merged with the cosmic consciosness of the SPIRITUAL SELF[92].

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STATES OF CONSCIOUSNESS

AUM प्रणव	Cosmic Consciousness	Individual Consciousness				
	Māndukya	Māṇḍ	Bṛhad IV 3	Taitti II	Praśna V	Modern equivalent terms
प्रथम पाद	वैश्वानर Gross Physical State	जागरित-स्थानः	इदं स्थानं	अन्नरसमय प्राणमय	जगत्याम् अभिसंपद्यते	
1st Aspect	बहिष्प्रज्ञ External Consciousness	Waking State	Here in the world	पुरुष	Human birth on earth	Sub-Consciousness
	स्थूलभुक् Enjoyer of the Gross			Physical & Vital planes		
अ						

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AUM प्रणव	Cosmic Consiousness	Individual Bonsciousness				
द्वितीय पाद IInd Aspect उ	तैजस: Subtle Cosmic State अन्त: प्रज्ञ: Internal Consciousness प्रविविक्तिभुक् Enjoyer of the subtle	स्वप्नस्थान: Dream state	संध्यं तृतीयं Third Inter-mediate State	मनोमय पुरुष Mental plane	मनसि संपद्यते Subtle mental state carrying to inter-mediate state	Consci-ousness
तृतीय पाद III rd Aspect म	प्राज्ञ: Causal state एकीभूत: प्रज्ञानघन: undifferenti-ated mass of the consci-ousness आनंदभुक् enjoyer of the bliss	सुषुप्तस्थान: Sleep state	परलोकस्थानं the other world पुरुष: स्वयं ज्योतिर्भवति Rests in its own nature Light स्वपिति gets into itself	विज्ञानमय पुरुष Intui-tional plane	तेजसि सूर्ये संपन्न:... उन्नीयते ब्रम्हलोकं unified in the Sun.. consis-ting of light and lifts to Brahman	Super consci-ousness
अमात्र: The Fourth चतुर्थं	आत्मा Non-causal Reality of Pure-Self Consci-ousness एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतम् whose valid proof con-sists in the knowledge of its own self and which is tranquil, blessed and non-dual	तुरीय Supra-mental pure self–consci-ousness	सत्यस्य सत्यं verity of the verities (Bṛha II-1-20 आत्मा अंन्तर्यामी अमृत: the eter-nal subject (Bṛha III-7-23)	आनन्दमय पुरुष Beatific consci-ousness Full of Bliss	तमोङ्कारेणैव आयतनेन अन्वेतिविद्वान् Reaches that Brah-man with the help of Omkāra	Supra-mental super consci-ousness

1. अक्षराणामकारोऽस्मि । GitaX33
2. ओमित्येतदक्षरमुद्गीथमुपासीत····स ए एष रसानां रसतमः
परमःपराध्योंऽष्टमो यदुद्गीथः Chāndogya I. 1.1, 3
3. अमृतममयं प्रविशति तत् प्रविश्य यदमृता देवास्तदमृतो भवति--Chandogya I. 4. 5
4. तद्यथा शङ्कुना सर्वाणि पर्णानि सन्तृण्णान्येवमोङ्कारेण सर्वा वाक्सन्तृण्णोङ्कार एवेदं सर्वमोङ्कार एवेदं सर्वम् । –Chandogya II. 23.3
5. सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ Katha I. 2·15
6. एतद्धयेवाक्षरं ब्रह्म एतद्धयेवाक्षरं परम् ।
ऐतद्धयेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ Katha I. 2.I6
7. एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ Katha I. 2·17
8. परं चापरं च ब्रह्म यदोंकारः– Praśna V. 2
9. यथा पादोदरस्त्वचा विनिमुँच्यत एवं ह वै स पाप्मन ।
विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं- Praśna V. 5
10. तमोंकारेणैवायतनेनान्वेति विद्वान् । Praśna V 7
11. ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनुकृतिः । Taittiriya I. 8
12. ब्रह्मोडुपेन प्रतरेत विद्वान्
स्त्रोतांसि सर्वाणि भयावहानि । Śvetaśvatara. II. 8
13. गिरामस्म्येकमक्षरम् । Gita X. 25
14. ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ Gita VIII. 13
15. तस्मदोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ Gita XVII. 24
16. तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् । Yogasutra 3. 27. 28
17. ॐ मणिपद्मे हुम् ।
18. नामत्वेन प्रतीकत्वेन च परमात्मोपासनसाधनं श्रेष्ठमिति । S'. B. Chandogya 3. 1. 1
19. ॐ–शब्दवाच्यं ॐ–शब्दप्रतीकं च ब्रह्म । S'. B. Katha II. 15
20. तस्मात् परं चापरं च ब्रह्म यदोङ्कार इत्युपचर्यते। S'. B. Praśna V. 2.
21. सहिआलम्बनं ब्रह्मणः परस्यापरस्य च, प्रतिमेव विष्णोः। Ś. B. Taittiriya I. 8
22. ओमित्येतच्छब्दरूपं ब्रह्म इति मनसा उपासीत । S. B. Taittiriya I. 8
23. तं होवाच यं वै सोम्य एतमणिमानं न निभालयस एतस्य वै सोम्य एषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति । श्रद्धत्स्व सोम्येति । Chandogya VI. 12. 2.

24. पराञ्चि खानि व्यतृणत् स्वयंभूः
तस्मात् पराङ् पश्यति नान्तरात्मन् । Katha II. 1. 1

25. गवां सर्पिः शरीरस्थं न करोत्यंङ्गपोषणम् ।
निःसृतं कर्मसंयुक्तं पुनस्तासां तदौषधम् ॥
एवं स हि शरीरस्थः सर्पिवत् परमेश्वरः ।
विना चोपासनादेव न करोति हितं नृषु ॥

26. ओमित्येदक्षरमिदं सर्वं ...भूतं भवद् भविष्यदिति सर्वमोङ्कार एव, यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव Mandukya 1

27. सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् । Māndukya 2

28. जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग् वैश्वानरः प्रथमः पादः ।—
Māndukya 3

29. आसप्तमान् लोकान् भूः भुवः स्वः महः जनः तपः सत्यम्।– Mundaka I. 2. 3.

30 प्रादेशमात्रमभिविमानम् आत्मानं वैश्वानरम् । Chandogya V. 18. 1.

31 तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो बस्तिरेव रथिःपृथ्व्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः । Chandogya V. 18. 2.

32. 5 ज्ञानेन्द्रिय[8] श्रवण, नेत्र, घ्राण, जिह्वा, त्वचा
5 कर्मेन्द्रिय[8] वाक्, पाणि, पाद,गुद, उपस्थ
5 प्राण[8] प्राण अपान, व्यान, उदान, समान
4 अन्तःकरण[8] मन, बुद्धि, चित्त, अहंकार

33. एष ईश्वरो वैश्वानरो विश्वो नर एव वा सर्वात्मत्वात्, विश्वैर्वा नरैः प्रत्यगात्मतया प्रविभज्य नीयत इति वश्वानरः । Ś. B. Chandogya V. 18. 1

34. स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुच्यते । Praśna I. 7

35. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः– Gita XV. 14

36. स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः प्रविविक्त भुक् तैजसो द्वितीयः पादः
Mandukya 4

37. सुषुप्तस्थानः एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः
Mandukya 5

38 एष सर्वेश्वरः एष सर्वज्ञः एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ।–
Mandukya 6

39. यत्रैतत्पुरुषः स्वपिति नाम, सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति ।–
Chandogya VI. 8. 1

40. स्वपिति इति आचक्षते ।– Praśna V.

41. एतत्पुरुष स्वपिति नाम ।– Bṛhadaranyaka V. 1, 1.

42. सलिल एको द्रष्टाद्वैतो भवति Bṛhadaranyaka IV. 3. 32.

43 यथा हि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विंदेयुः एवमेवेमाः सर्वा प्रजा अहरहर्गच्छन्त्यः एतं ब्रह्मलोकं न विंदति ।– Chanddogya VIII. 3. 2.

44. नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षण-मचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः । Mandukya 7

45. सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्– Chandogya VI. 2. 2

46. एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति ।– Chandogya VI. 8. 16

47. सर्वं खल्विदं ब्रह्म तज्जलानिति Chandogya III. 14. 1

48. सत्यस्य सत्यम् Bṛhadaranyaka II- 1. 20

49. आत्मान्तर्याम्यमृतः Bṛhadaranyaka III. 7. 23

50. आत्मानं विजानीयादहमस्मीति पूरुषः Bṛhadarnyaka IV. 12

51. नेति नेति Bṛhadaranyaka IV. 2. 5

52. सत्यं ज्ञानमनन्तं ब्रह्म Taittirïya II. 4

53. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयत्यभिसंविशन्ति ।
Taittirïya III. 1

54. पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि Chandogya III. 12. 6

55. अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृतश्च वेदाः ।
वायुःप्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ Mundaka II. 1. 4

56. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स श्रुणोत्यकर्णः । Śvetaśvatar III. 19

57. सहस्त्रशीर्षा पुरुषः सहस्त्राक्षः सहस्त्रपात् । Śvetaśvatara III. 14
सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ Śvetaśvatara III. 16

58. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ Gita XIII. 1

59. ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ Bṛhadaranyaka V. 1. 1

60. विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् Gita X. 42

61. स्वयमन्येनानवभास्यमानम् Ś. B. Bṛhadaranyaka III. 3. 6

62. तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।
Katha II. 2. 15, Mundaka II. 2. 10, Śvetaśvatara VI. 14

63. तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः इदं च परलोकस्थानं च संध्यं तृतीयं स्वप्नस्थानं तस्मिन् संध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति इदं च परलोकस्थानं च
Bṛhadaranyaka IV. 3. 9

64. स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयनि पश्यन् ॥ Bṛhadaranyaka IV. 3. 13

65 तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं एवमेवायं पुरुषः
एतावुभावन्तानुसंचरति स्वप्नान्तं च बुद्धांतं च Bṛhadaranyaka IV. 3. 18

66. स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ।
Bṛhadaṛanyaka IV. 3. 9

67. सम्प्रसादे रत्वा Brhadarankaka IV. 3. 15

68. तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियत एवमेवायं पुरुषः एतस्मा अन्ताय धावति यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति। Brhadaranyaka IV. 3. 19

69. य एषोऽन्तहृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम। Brahadaranyaka II. 1. 17

70. यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते स्वं ह्यपीतो भवति। Chondogya IV, 8. 1

71. स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा अन्यत्र आयतनम् अलब्ध्वा बन्धनमेवोपश्रायत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वा अन्यत्र आयतनम् अलब्ध्वा प्राणमेवोपश्रयते। Chandogya VI. 8. 2

72 अत्रैष दिवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति ...। Prasna. IV. 5

73. यथा गार्ग्य मरीचयोर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति...एवं ह वै तत् सर्वं परे देवे मनस्येकीभवति...स्वपितीत्याचक्षते। Praśna IV. 2

74. स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते। तमृचो मनुष्यलोकमुपनयन्ते। Praśna V 3

75. यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम्। Praśna V. 4

76. त्रिमात्रेणोमित्येतेनैकाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्न.... स सामभिरुन्नीयते ब्रह्मलोकम्। Praśna V. 5

77. ऋग्वेदो गार्हपत्यं च पृथिवी ब्रह्म एव च।
अकारस्य शरीरं तु व्याख्यातं ब्रह्मवादिभिः॥
यजुर्वेदोऽन्तरिक्षं च दक्षिणाग्निस्तथैव च।
विष्णुश्च भगवान् देव उकारः परिकीर्तितः॥
सामवेदस्तथा द्यौश्च आहवनीयस्तथैव च।
ईश्वरः परमो देवो मकारः परिकीर्तितः॥ Pranava Up. 4. 6

78. न भिद्यते कर्मचारैः पापकोटिशतैरपि।
आग्नेयी प्रथमा मात्रा वायव्येषा तथा परा॥
भानुमण्डलसंकाशा अवेन्मात्रा तथोत्तरा।
परमा चार्धमात्रा या वारुणीं तां विदुर्बुधाः॥
कालत्रयेऽपि यस्येमा मात्रा नूनं प्रतिष्ठिता।
एष ओंकार आख्यातो धारणाभिर्निबोधत॥ Nadabindu Up. 6. 8

79. द्वे वाव ब्रह्मणो रूपे मूर्तं चामूर्तं च। Maitrāyaṇi V 3

80. तनयत्येषास्य तनूर्या ओमिति Maitrāyaṇi V. 5

81. अवसानेऽस्य चतुर्थ्यर्धमात्रा सा सोमलोक ओंकारः सोऽथर्वणैर्मन्त्रैरथर्ववेदः संवर्तकोऽग्निर्मरुतो विराडेकर्षि। Narasimha Up. II. 1

82. अकारः पीतवर्णः स्यात् रजोगुण उदीरितः ।
उकारः सात्त्विकः शुक्लो मकारः कृष्णतामसः ॥
अष्टाङ्गं च चतुष्पादं त्रिस्थानं पञ्चदैवतम् ॥ Dhyanabindu 12–13

83. ततः परतरं शुद्धं व्यापकं निर्मलं शिवम् ।
सदोदितं परं ब्रह्म ज्योतिषामुदयो यतः ॥ Nadabindu 17

84. ब्रह्म प्रणवसंधानं नादो ज्योतिर्मयः शिवः ।
स्वयमाविर्भवेदात्मा मेघापायेंऽशुमानिव ॥
अभ्यस्यमानो नादोऽयं बाह्यामावृणुते ध्वनिम् ।
पक्षाद् विपक्षमखिलं जित्वा तुर्यपदं व्रजेत् ॥ Nadabindu 30–32

85. यदि शैलसमं पापं विस्तीर्णंबहुयोजनम् ।
भिद्यते ध्यानयोगेन नान्यो भेदः कदाचन ॥
बीजाक्षरं परं बिन्दु नादं तस्योपरि स्थितम् ।
स शब्द चाक्षरे क्षीणो निःशब्दं परमं पदम् ॥ Dhyanabindu 1, 2

86. शब्द को खोलले शब्द को बीझ ले
शब्द ही शब्द तू चलो भाई ।
शब्द आकाश है शब्द पाताल है
शब्द ते पिंड ब्रह्माण्ड धाई ॥

87. प्रत्याहारस्तथा ध्यानं प्राणायामोऽथ धारणा ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते॥ Amrtanada 6

88. अघोषमव्यजनमस्वरं च
सतालुकण्ठोष्ठमनासिकं च यत् ।
अरेफजातमुभयो
यदक्षरं न क्षरते कथंचित् ॥ Amrtanada 24

89. आकृष्य धारयेदग्नि
शब्दमेव विचिन्तयेत् ।
ओमित्येकाक्षरं ब्रह्म
ओमित्येतन्न रेचयेत् ॥ Amrtanada 19–20

90. स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासात् देवं पश्येन्निगूढवत् ॥ Śveta'vatara I 14

91. धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्दधीत
आयम्य तद् भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शखत्तन्मयो भवेत् ॥ Mundaka I1 2, 3, 4

92. अयमात्मा ब्रह्म Brhadaranyaka II. 5 19
अहं ब्रह्मास्मि Brhadaranyaka I 4 10
तत् त्वम् असि Chadogya VI 8–16

Mystic Experiences, Psychoses and Pyschoneuroses

by. Dr. V. V. Athalye, A. V. P., Satara.

The subject of this article is interesting and important though it may be found intricate and taxing by some of the readers. Scientifically-minded persons, especially medical men, have been raising the question whether the various mystic experiences are genuine or they partake of the nature of diseased conditions. And they do so rightly, for the abnormal hearing, seeing, touching, tasting and smelling which the mystics and yogis consider to be mystical or divine can be sometimes experienced as a consequence of certain diseases or due to influence of certain drugs. Obviously effects of such diseases and drugs replace or pervert the normal sensations. For instance, normal taste is found at times perverted in epilepsy as an aura to its fits, or in insanity, or in hysteria or in middle-ear disease. Such a perversion is called paragusis. Similarly taste of almonds, of apple wine, of grapes and of honey-beer is sometimes experienced by a person during the action of drugs like Croton Tiglium, Cahinca, Coca and Muriatic acid respectively when in fact the person concerned has not taken any of these articles in his food and beverages.

A person may have the sensation of music in ears under the infiuence of Pulsatilla, that of sounds coming from another world during the action of Carbo animalis and a sensation as if a rainbow has spread before his eyes when he is acted upon by Stramonium. Like the sensations of taste, hearing and seeing, those of touching and smelling are also affected sometimes by drugs and diseases.

Drugs and diseases may act not only on the five senses of man but on his mind too. He may then imagine that he possesses two wills, has dual personality, his body and soul are separated, he is hovering in air like a spirit and he exists in another person due to the influence of drugs like Anacardium, Cannabis indica,

Nitric acid, Opium and Pyrogen. A person suffering from a certain mental disease may hear imaginary voices which are sometimes so vivid that he answers their remarks. He may imagine that he is seeing objects and events which the bodily eyes cannot see. And drugs like Nux moschata and Phosphorus give rise in certain persons to an imaginary acquisition of the power of clairvoyance.

The istances provided above are those of mental disorders caused by drugs and diseases. And yet there are certain mental disorders which are supposed to be of a purely psychic origin, such as hysteria and schizophrenia. However in view of the fact that the current of life has a psychophysical parallelism, it is difficult to define a disease either of this kind or any other as purely psychic or purely physical, though relatively one may be more psychic or the other more physical. A complete comprehension of the body–mind relationship has baffled the understanding of physicians and philosophers for a long time in the past and may do so for many years in the future.

In schizophrenia we find various hallucinations pertaining to different senses and originating from dissociation of personality. But sometimes we come across some hallucinations associated with even increased intracranial pressure due to a tumour. We meet hallucinations (visual and auditory) in delirium tremens also.

In hysteria there is a tendency in the hysterical personality to mental dissociation; and in certain cases of hysteria the dissociated part of the mental life is so extensive that the person may seem to possess multiple personality as is found in certain mystical experiences. But it is worth noting that certain organic nervous diseases appear to predispose to hysteria, especially disseminated selerosis; and hysterical symptoms may be found in patients with a focal abnormality in the temporal lobe, suggesting thereby that mental dissociation leading to multiple personality may sometimes have an organic basis and that hysteria is not a purely psychic phenomenon.

It would not be out of place, if we, before proceeding further, take into consideration briefly the innate behaviour

patterns of man and the structural ones which have an essential bearing on the normal and abnormal conditions of his life. It may help a better understanding of the subject of this article.

Human being is not an isolated individual. Man reacts to and is acted upon by his family, the society of which he is a part and the general environment to which he is exposed. Abnormal mental conditions frequently result from the inharmonious interaction between the individual and the society and between the individual and his environment.

As regards the structural patterns of man (the anatomico-physiological), it is worth noting that the structural patterns within the nervous system are fixed, that it has taken eons to lay down those patterns and that the patterns of behaviour which depend upon these structures are not easily influenced by outside factors operating after birth and during early development.

The medical science has now come to know that there are mental processes outside of conscious intelligence and that personality, as at present understood, is something more than an aggregate of smoothly functioning tissues and organs which go to make up the individual. And the medical science is convinced that diseases do not exist as independent entities and that it is the patient (the individual) who suffers from the disease, who is real and who shows a personal and individual reaction to it. The pattern of his illness depends upon many factors, for the pathological process is influenced by his genetic constitution, by the condition of organs of his body apart from that which is primarily affected, and by his state of mind.

There are, on the contrary, certain physical disorders which regularly produce a consistent series of symptoms and physical signs independent of the personality and constitution of the individual. For instance, the clinical syndrome resulting from division of one median nerve is not significantly modified by the mental state of the patient. But in general it may be stated that the course of a disease is greatly influenced by the personality and constitution of the individual and by his state of mind, and that individual

emotional and constitutional make-up can also influence his susceptibility to certain infectious or neurological disorders.

The study of the intimate relationship between body, mind and personality leads to terms like physiological psychology (including reflexology), psychopathology, behaviouristic psychology, psychology of motivation, psychoneurosis, etc. A scientific estimation of the whole subject has been recently aimed at and an attempt is being made to understand the role which the emotions and instincts play in the genesis of neuroses. Hitherto a great emphasis had been laid on the study of intelligence or what is called intelligent cortical behaviour; but now it is becoming increasingly evident that the study of instinctive or emotional behaviour of the more fixed subcortical patterns is equally important if not more. Unprejudiced scientific investigations by psychologists, neurologists and sociologists well-versed in anthropology are now receiving great prominence in medical studies.

Some of the conclusions arrived at by psychopathology which are worth being remembered are that abnormal mental mechanisms differ very little from the normal; that there is a law of psychic determinism according to which there is nothing haphazard in the mental processes any more than there is in the physical i. e., the law of causality holds good in the psychic sphere as in the physical one; that all behaviour is psychically motivated; and that even what appears queer, irrelevant or contradictory is found upon analysis to be definitely motivated (for example, slips of tongue, lapses of memory, apparently meaningless efforts, etc.).

Now, we may move forward in our consideration of the problem whether mystic experiences are something different from the effects of certain drugs and diseases on the body, mind and personality, mentioned before. In this deliberation we may try first to understand the object of the mystics, in pursuing which some of them get the supernatural auditory, visual, olfactory, gustatory, tactile and other kinds of experiences.

Mysticism is a science of transcending the phenomenal world

and attaining to the reality behind the phenomena. It is a metaphysical thirst. The search for the ultimatc reality is its object, and contemplation the main instrument of the search. Contemplation is to the mystic a psychic door through which to reach the reality; it is a process of going from one state of consciousness to another. During the period of contemplation the mystic tries to empty his mind of the images and impressions provided by the intellect and thus aims at wiping out the experiences of the world obtained through senses. This, according to his belief, helps him to transcend the merely intellectual planes of consciousness and perceive the reality. To be free from the world of sense and to transcend it is to be reborn to a higher level of consciousness. The process of this transcendence leads to or is accompanied by introversion, raptures and ecstasies.

The mystic claims that in his ecstasy he changes the condition of consciousness which ordinarily rests on intellect — a specialised aspect of the self — and that the basis of the new mystic or spiritual consciousness is intuition as intellect is that of the material one. Contemplation, meditation and passionate concentration usually bring about the ecstatic condition in mystics. But certain persons utilize also the acts of dancing, music and such other things as are capable of intensifying the natural rhythm of life, and of rushing them into an ecstatic state and thus of helping them to transcend the normal state of consciousness.

To summarise, it may be noted that mysticism is a highly specialised attempt for the search of reality, which is a constant charaeteristic of human consciousness.

The mystic life consists essentially in remaking of personality or remaking of the soul's substance in consonance with the principles of Truth, Goodness and Beauty. It is a purposeful life and a voluntarily accepted one, and it does in no way partake of the nature of morbid conditions of body, mind or personality. It is however a fact that when not properly guided, a mystic's life may turn into one of insanity and hallucinations. On the contrary if it is well directed, the natural rhythm of life is changed into a

supernatural one instead of into a morbid one. The energy of the mystics, the transcendental selves, is found tremendously increased. Mysticism has given to the world exceptionally virile types of religious, social, political and spiritual workers like Gandhi, Ramkrishna and Christ to mention only a few. From the deep levels of their new life, they draw amazing strength and a power of dealing with odd circumstances. Their experiences can not be dismissed as a morbidity of body, mind or personality. There is always a difference between a true and healthy mystic and its morbid perversion.

There are certain persons who have both morbid and genuine mystic experiences. I know one person who has tinnitus in the form of the sound of ringing bells which is a morbid condition of one of his ears and can be located in the ear; and he also experiences, when he sits in solitude and empties his mind of all normal experiences, a melodious music which cannot be located in any of his ears. He can clearly differentiate the morbid experience from the genuine mystic one. The first causes uneasiness and annoyance while the second unusual ease and exaltation.

Remembering this difference, we shall now attempt, with an unprejudiced mind, to understand and interpret some of the mystic experiences. Almost everyone of us has in hisl ife known at some moment or the other the indescribable exhileration resulting from his having gone in contact with reality, just as great poets, musicians and philosophers have in the moments which inspire them with the conception of their masterpieces. In these moments we transcend, according to mysticism, our normal consciousness and enter the higher or supernormal one. This process of transcendence is a healthy one and is accompanied in some of those who have progressed in their mystic life by auditions, visions, and similar experiences of other senses, as also by dialogues, automatic writings and clairvoyances. These events are obviously supernatural. Yet there is nothing in them of the nature of a disease of any kind as long as the persons concerned are sound in health and not victims of any drug or illness that can cause such conditions.

But it is asked, how does a mystic hear a sweet song in the absence of any singer or instrument singing it, see a beautiful scenery where there is no scene before his eyes, taste deliciousness in the absence of any article to taste, enter into a dialogue when there is no one to speak to and have other experiences without the presence of things that are required to produce them ?

Reality, with which the mystics assert that they go in a momentary contact, must be a definite thing though they cannot describe it in a manner in which they can describe things concerned with the normal life. But every person who has the slightest experience of such a contact, does say with certainty that he has experienced it. Reality, the divine principle or whatever name one may give it, is the heart or the core or the innermost end of man's personality. It is in relation to the field of higher or supernormal consciousness and intuition what conscience is in relation to the field of ordinary or normal consciousness and intellect. It is the divine nucleus of man and the preserver of his being or self. It is the source as well as the reservoir of all human energy and the keeper of the quintessence of all human knowledge and experiences obtained through the various senses and of the workings, decisions and judgments of human mind. It is the origin of all these becomings of the self. If the process of becoming of the self may be compared to flooding of the water of the ocean, its going back to being can be compared to ebbing of the water. Flooding and ebbing or bounding and rebounding is the law of the universe and therefore of everything that exists.

When a mystic goes back to reality during the moments of ecstasy, he goes close to the treasures of human knowledge, experiences and judgments which have been stored therein from time to time and are now presented to him by reality in their finest forms such as wonderful auditions, surprising visions, etc., the process of this refining having been incessantly taking place in the recesses of the divine refinery in his own divine nucleus, the plane of his subliminal life, just as hand-spun coarse threads of cotton, after they reach the weaving machine, are returned as a fine fabric. There is thus nothing unreal in the experiences that are

sometimes obtained during the ecstatic state. They are as real as the ordinary experiences just as the fabric is as real as the threads from which it is woven.

The going backward up the ladder of reality is a gigantic ascent, and a careful study of mysticism shows clearly that the awareness of the mystic exists undimmed during this uphill journey. The experiences that he gets on his way constitute a foretaste of the process of his divinisation Such an occurrence must be considered quite natural and logical. In reviving his relation with reality and in entering the land of divinity, the mystic is overjoyed just as a traveller is, when returning homeward, at the sight of the neighbourhoods and surroundings of his home and when ultimately resting in it with a sense of fulfilment.

There is also an evidence of an indirect or circumstantial nature to prove that the mystic experiences are real.

(1) Highly developed mystics are found to accept pain and suffering eagerly and willingly, which physically or mentally ill persons do not. The sacrifices made by the mystics for the attainment of their object are obviously not signs of any morbidity.

(2) The real mystics can fast for days, weeks and months without any deterioration of their activities. Mystic life leads to illumination of mind and self and not to their degeneration. The sublimity of the purpose of the mystics enables them to triumph over their physical needs as they draw the requisite energy from the depths of their inmost being.

3) Mystic experiences remain deeply engraven (such as auditions and visions) upon those who get them, and these persons feel certain of reality and of the joy of their experience. This would not be the case if the experiences were simply empty and void of meaning. And the mystics' feeling of certainty about reality and the joy of experience is not to be found in persons suffering from hallucinations and other mental aberrations.

(4) Unlike diseased persons, mystics cease to be their own

centres and circumferences; they become unselfish and participate in the great life of the universe.

Lastly, one's own experience is the greatest evidence above all other evidences. I may humbly—humbly because I have no vast experience of this kind – say that there is nothing to be considered as morbid even in a mystic's hearing distinct messages of his subliminal mind literally as voices. I shall refer here to my only one experience of this kind. It was a fine morning (on 12th Febr. 1960) when I had it. I was reading a book named " A Brief Study of Life Divine " in a quiet room which had a calm surrounding and in which I was alone. The morning time was naturally refreshing and my health was perfectly sound. In one of the pages of the book a problem was found discussed as to what the science considered the status of life and mind to be and how it was unable to solve the problem. I closed the book and was dwelling thoughtfully upon the problem in my mind, and I was completely immersed with a mystic's concentration in the process of pondering when I clearly heard within myself a voice saying, " Oh, the problem has been already solved by Walter." I had never before that time come across the name of any Walter who was a scientist or a philosopher or a thinker of this type. But to my great astonishment, after an ardent search through correspondence of some months with friends in India and abroad for a person bearing this name and dealing with such problems, I found at last one Dr. Walter Russell of U. S. A. who had attempted to solve the problem lucidly and interestingly in one of his worthy books, namely, " The Message of The Divine Iliad." This episode, as Dr. Walter wrote to me in his letter, was a miracle to him.

I have certain mystical experiences of both auditory and visual types and I have accepted them for the time being as real after having dispassionately gone through pros and cons of the matter. But it is needless to add them here.

As for clairvoyance I had a small experience, analogous to it though not identical with it, when I was a child of six or seven

years. A grown up son of our maid-servant was engaged as a soldier in some war on the Indian frontiers. She was naturally anxious about him and she asked me (with the faith that a child possesses a divining power) when he would return And I answered immediately that he had died on the battlefield and that she would very soon get an official letter to that effect. Unfortunately for her she did get it only after two or three days ! At that time I did not know and did not care to know how I could have a mental picture of an event that had occurred at a distance of more or less one thousand miles from the place where we had been living. It may be called an intuitive prediction if I may coin such a phrase. In any case it was a kind of cryptaesthesia.

As for levitation (rising in the air without any material support) we do not meet honest persons who claim to have had a genuine experience of it.

Mystic life, which is sometimes attended by various experinces alluded to before, has as its aim the attainment of higher life of the supreme good. No one will deny the fact that every man possesses a craving throughout his life for acquisition of some supreme good of which he has no definite concept or has at the most a dlm one. It seems to be an inborn longing with him.

Pursuance of truth and altruism, and of the life of love and religion which we find in the lives of certain thinking and awakened persons all over the world is nothing but a craving for the higher life leading to a blissful state. In that higher life, it is hoped, all things that are true, good and beautiful commingle into one state which some describe as summum bonum.

The pursuit of summum bonum by a mystic or any person is accompanied by the process of deification of his own self and of others. All genuine experiences of the mystics speak of their deification. In my opinion, it would therefore be illogical and unfair

to brush aside their supernatural or supernormal experiences as neuroses, psychoses or psychoneuroses. In view of the advanced physiological and psychological knowledge, it would not go very difficult to distinguish between the real experiences of the mystics and the perverted ones of the sick.

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" God is the protector of all beings and of all worlds. .. Without God, there can be no life .. Hence it is that one should always meditate on God. Meditation gives us great support. Without it, we cannot get victory in any work that we undertake. Where God is not present to support us, we would be routed by anybody whatsoever."

Samarth Ramdas : Dasbodha

" Metaphysics of the Individual "

by, Dr. G. N. Joshi, M. A., Ph. D. Poona.

The relation between the universal and the particular is a matter of great controversy in Philosophy. The Universal is a group of characteristics possessed in common by the individual members of a class or group. The Universal is undoubtedly present in each individual of a class and yet it is different and above all the individual (particular) members of the class. The Vaiśeṣika philosophy considers the Universal--generality (sāmanya) to be a separate category, which exists as a separate entity different from the particular members of a class. The universal is sometimes considered to be a separate entity enjoying its own independent existance separated from its particular objects, enjoying the status of an entity. It is mentioned further that the universal exists-subsists in an object, but not within the space-time framework but that the universal has its own existence which is beyond space and time.

There is usually a dichotomy of the univesal and the particular. It is, no doubt, true that the universal and the particular are separate from each other as far as their distinction is concerned. The universal can never be reduced to any particular (individual) object or phenomenon of its corresponding class nor can any particular gain the status of a universal. The two have got to be distinguished from each other as separate but at thc same time they cannot be segregated actually or physically in their ontological aspect. It means that the particular can never exist without its corresponding counterpart — the Universal, nor can the universal be thought of as existing without its locus being in the particular. The Universal and the particular are certainly inseparable though they are distinguishable. In their ontological context the two are utterly inseparable : their divorce is never conceivable in actuality.

Even we might maintain that the universal and the particular are related vitally or organically. On account of their organic relationship their mutual isolation or abstraction will be nothing but a fiction. Their abstraction in thinking may be, no doubt, useful, nay, even absolutely necessary. But it does not mean that either of the two can exist actually apart from the other or can one even be conceived adequately apart from the other. There is controversy over the nature of their relationship and mainly three theories i. e. Realistic, Conceptualistic and Nominalistic are prevalent at present, in this connection.

According to the first view, the universal is a real entity and it exists as separated from and above all the particular objects of its class and it has its existence not merely in idea but it has an actual and objective existence. The conceptualist view, on the contrary, holds that the Universal is nothing but and more than a *Concept* formed from the essential characteristics of all the objects denoted by a class. The third view of Nominalism maintains that the universal is nothing but and more than *Name* given to a group of qualities which are possessed in common by all the objects of a class. This view holds that the universal is nothing but a 'name', pure and simple, which is used as a convenient linguistic symbol for denoting the common attributes of a class. In fact, what actually exists is nothing but the particular or individual objects, and their corresponding universal is nothing but a 'name', a convenient word to connote the common features of the objects denoted by the term.

Epistemologically viewed, the contention and interpretation of the Conceptualist and Nominalist views may not be said to be absolutely incorrect. On the contrary, a concept is certainly the result of the aggregation of some common properties of objects denoted by the concept. The process of forming a 'concept' means putting together common properties of the object of a certain class. The 'concept' is derived from empirical and inductive observation of particular objects; but Idealists like Plato maintain that objects belong to a class in virtue of their common properties, which are included in the 'concept' of their class. Particular objects are what they are because they manifest or reveal certain essential

characteristics connoted by the corresponding *Universal* of the objects. The material or concrete objects in the world are the embodiment of the universal, consisting of the essential characteristics of their class. So there are two opposite views to explain the relation between the Universal and the particular. The idealist view, predominantly represented by Plato, maintains that the Ideas or Universals are prior to and more real than the particular objects; Ideas are eternal, imperishable, invariable and they subsist in a realm beyond space and time. The objects or events of the mundane existence are variable, perishable and transient and so they do not possess eternal reality. Plato goes to the extent of considering the universals as the only real things and the objects of the world of experience and perception having only a shadowy or illusory existence. According to Plato, the objects of the world of sense are vehicles of the eternal essences or ideas. Plato's idealism extols the value of the universal at the cost of particular objects which are, in fact, the vehicles or locii for the manifestation of the Universal. The matter in and through which the Ideas (universals) manifest is nothing but something blank and dark and the particular, according to Plato, is nothing but the meeting point of some universals which exhaust the being of the particular in such a manner that nothing real is left behind.

The real problem before us is to consider whether a particular or individual object, place, event, phenomenon or person can be known adequately in terms of its universal or whether the particular can be known in some other manner. We have to understand the 'principle of individuation' (*principle individuationis*). We may take two particular objects which have the same form and matter, as for example, H. W. B. Joseph takes an illustration of two shillings and tries to distinguish two coins from each other. Two coins of shilling are prepared out of silver and the same form is stamped on pieces of silver. It means the distinction between two shillings as two separate particular coins is based neither on their Universal character *form* nor on *matter* and it is worthwhile to know what the peculiarity of one coin is which makes it different from the other. It is true that although objects of a certain class possess some properties called the 'essence' on account of which

the objects have become what they are and without which they would not have been themselves. But the particularity or peculiar nature of an object, event or person is yet something, a property or an aggregate of properties which cannot be included in and exhausted by what is known as its ' essence '. It is worthwhile to know exactly what the meaning of essence is. Perhaps what is supposed to be the essence is nothing but the ' nominal essence ' as Locke maintains. On this view the ' essence ' is determined arbitrarily by ' human convenience. '

The problem of distinguishing the ' essence ' from the ' accident ' is a very difficult one. When one analyses the nature or characteristics of a particular object, event or person one discovers that the knowledge of the mere essence or universal and common features of the particular is not enough either to identify or to understand it. If the universal is enough to explain completely all the particular objects coming under it, the particulars will lose their existence, meaning and value as particulars, and it will not be doing justice to them. It is true that the particulars do possess their universal in them completely, and in addition to the universal properties the particulars possess some more properties which cannot be covered by the universal essence and such properties are often said to be ' accidents ', inseparable and separable. The ' accidents ' are suppossed to be unimportant, insignificant and superfluous, which do not belong to the vital inner reality of an object, but the accidents have only surfacial existence. If the particular's ' whole ' nature is reduced to its ' essence ' or if it is equated with its ' universal nature ' one misses the particular as an independent individual entity, and in doing so, the particular gets evaporated into the universal. When one has to understand a person like Socrates it is absurd to say that Socrates was nothing but and more than a sum of ' animality ' and ' rationality ' which properties are connoted by the term ' man '. Although it is absolutely true that as a man Socrates possessed the two properties of ' animality ' and ' rationality ', but only these two properties are

not enough to bring out his peculiar nature as 'Socrates' a unique individual, who lived in the 5th century B. C. and exercised profound influence on the minds of the Greek people by his intensely philosophical thinking. For a real and adequate understanding of the personality of Socrates many of his other qualities such as his square, squat strong built, protruding eyes, snub nose, wide nostrils, thick lips, straight wiry hair, irregular beard, etc. are absolutely necessary in addition to his properties of animality and rationality, which form his 'essence' (universal) as man. His personal qualities mentioned above form his 'separable' and 'inseparable' accidents. But these 'accidents' enjoy a supremely important position in the personality of Socrates; nay, if these qualities are omitted any amount of universals will never be able to bring out clearly the personality of Socrates. It is, therefore, necessary to note that for a proper understanding of a particular person like 'Socrates' and his personality what acts as his 'essence' are only his 'peculiar features' and not the common essential properties like animality and rationality. For understanding a particular object or individual person the separable and inseparable accidents act as his 'essence', however paradoxical it may sound.

The essential and common properties of an object are, no doubt, helpful to determine the class to which it belongs; but it is only a convenient and practically useful method to consider somthing as 'essence'. In a way the properties of an object which form its essence are comparatively few and those which cannot be classed under 'essence' are diverse and several; and they play an important role in the making of the particular object, and if they are omitted or excluded they will certainly damage or distort the peculiar nature of the object. The particular has several peculiarities of its own which are too numerous to be enumerated precisely for the purpose of a permanent definition. As Joseph says "The conformity of an individual to the type of a particular species depends on the fulfilment of an infinity of conditions, and implies the exhibition of an infinity of correlated peculiarities, structural and functional, many of which, so far as we can see have no connection one with another. There may be deviation from the type, to a greater or less degree, in endless directions; but we cannot fix

by auy hard-and-fast rule the amount of deviation consistent with being of the species, nor can we enumerate all the points of function or structure, that in reality enter into the determination of a thing's kind." (In Introduction to Logic. P. 103). Thus, a particular object or person has many qualities and what are generally designated as 'accidents' according to the theory of 'Predicables' may really be his 'property (proprium)'. While making a distinction between 'property' and 'accident' Joseph says– "A property is necessary to its subject, either absolutely or under definite conditions, i. e. it belongs to a subject of a certain sort, because it is of this sort, or of this sort under these conditions; an accident is not thus necessary; it belongs in a given instance to a subject of this sort, but not because it is of this sort, and so need not belong in a second instance. But of a subject indicated by a proper name of an individual as *this* individual, — we cannot thus distinguish the predicates. A predicate which is connected with one character in the being of an individual is merely coincident with another; but a proper name does not signify one character to the exclusion of the rest. Without such selection, we cannot say whether a predicate is property or accident." (Ibid. 108).

A particular individual person or object has certain peculiarities of his/its own which are sometimes repeatable (such as a birth-place, a birth-date) in common with other individuals; but it has a pecular configuration of certain factors or aspects which never repeat in the case of another individual. Such attributes are 'accidents', according to the theory of Predicables; but the 'accidents' alone are such properties, because of which an individual is what he is as a *unique* individual. A particular individual is *unique* in this sense that there never was like him (it) in the past, there is no one like him (it) in the present and he (it) never will be in the future. There may be a similar one to him (it), but the same particular object or person was never before in the history or will never be in the future. It may be more correct to say that an individual's individuality is constituted by its accidents, separable and inseparable. These accidents act as his properties. Joseph, therefore, rightly appears to remark "There are, properly speaking no accidents of an individual as the complete concrete individual."

(Ibid. P. 109). He further says– "The so-called inseparable accident of a species is really an attribute which we find to characterize a species so far as our experience extends, without knowing whether its presence depends on conditions necessary to the being of the species, or partly on conditions in the absence of which the species may still exist. That amounts to saying that we do not know whether it is an accident or property." (Ibid. P. 110)

Though the different accidents are, again, in their turn 'general terms', which are as well predicated of individuals other than the one in question, the particularity lies in there being a unique configuration and pattern of such general terms connoting certain properties. The individuality consists in there being a specific configuration of certain qualities (may they be either 'accidents' or 'properties') in a particular context, which can repeat never again at any other time or place. *The same* can exist never again for a second time though there may be a few similar to it in many respects. But an individual is unique and it should never be confounded with a similar.

W. R. Royce Gibson makes a fine distinction between 'Problematic properties' and 'Accidents' and says that the problematic properties should not be identified with accidents. He says– "The genuine *accidents*, from the general point of view, must be marks which are irrelevant to our intent, and so entirely outside the interplay of intent and *content*. Thus, in a flower, the colour, which to the artist is essential, is to the botanist relatively accidental, whilst the microscopic characters so important to the botanist are, from the artist's point of view, entirely negligible." — "Once the intent or defining purpose is determined, and the content limited to what is strictly relevant to the intent, the meaning of Essence is logically clear. But in ordinary irreflective thought we are, as a rule, neither self-conscious of our defining purpose, nor do we consistently apply it to the deciphering of a given content. We are largely the slaves of suggestions and habit. When we habitually experience certain things together, we come, in correspondance with

well-known laws of mental association, to conceive them as inherently belonging to each other." (The Problem of Logic–P. 27-28)

In the "Encyclopaedia of the Philosophical Sciences" Volume I the problem of Individual is discussed. In this context it is pointed out that an individual is never merely presented to us in a direct sense–experience. It says "For logical purposes, an Individual Object is one that we propose to regard at once as recognizable or identifiable throughout some process of investigation, so that no other instance of any mere kind of object suggested by experience, can take the precise place of any one individual, when we view ourselves as having found any individual object." (P. 107). According to this view, the origin and meaning of the concept of an individual are due to our will, to our interest, to so-called pragmatic motives. It further says that without objects conceived as unique individuals we can have no *classes*. Without class we can define no Relations, without relations we can have no *Order*. But to be reasonable is to conceive of order-systems, real or ideal. We have an ideal-logical need to conceive of individual objects as the elements of our ideal order systems. To conceive individual objects is a necessary presupposition of all orderly activity. (Ibid. P. 107). Thus it appears that understanding an individual is not a disinterested reflective activity but it is a pragmatic and purposive activity of the knower.

A. J. Ayer suggests the use of the word 'situation' for 'universal' and 'occassion' for 'particular'. Ayer maintains that demonstrative words like 'I', 'this', 'here' or 'now' indicate particular single occasions and such demonstratives acquire precision of reference only in a context where account is taken of the situation of the person by whom they are used. (Philosophical Essays – Pages 11, 12, 13). Such individual or particular phenomena have serious limitations of space and time and when they exist in certain space–time framework they cannot exist elsewhere at the same time. As Ayer points out the use of an indicator like 'this', whether it be a demonstrative, a proper name, a pro-

noun, or a definite descriptive phrase, shows that it is only for a certain selection of them that a person wishes to make an instantian claim. (Ibid. 23). He further says that indicators or demonstratives do not describe what predicates describe. (Ibid. P. 25). Ayer also suggests that the particulars are only neutral points of reference having meaning but their meaning is not stated or explained by themselves. Their presence is only noted in a particular situation of time and place.

When one says that the 'essence' of the particular individual is constituted by its 'accidents' it does not mean that it is severed from its universal element of 'generic' or 'specific' properties. As Coffey says – "Of course, when we speak of an attribute as being an 'accident' of an "individual", we do not mean that the attribute is "unessential" to the individual in the concrete state in which we conceive him as possessing it — if we say that "John is (here and now) asleep", it is essential to him 'here' and 'now' to be asleep if our proposition is true .... that reality, whatever it is, in any individual, which distinguishes that individual numerically from other individuals of the same species, is called the "Principle of Individuation" (The Science of Logic. Page 86). Joseph appears to hold that individuation depends not on *substantial form*, nor upon *matter* conceived in the abstract, but perhaps upon matter somehow related to mass. Coffey further says that we regard an attribute an 'inseparable accident' as long as we are unable to discover any *necessary connexion* between it and the specific nature of the class to which the object belongs, and as soon as the attribute becomes inseparable not merely in fact but *in thought* from what we have already conceived as constituting the nature and properties of the subject, that attribute becomes for us a *property* of that subject. Coffey further makes a very significant remark on the tentativeness of the nature of predicables either as 'accident' or 'property' and concludes his discussion in the following words: "With the progress of science attributes may and do pass from the class of inseparable to that of separable accidents." (Ibid. P. 87-88).

Aristotle points out that the individual is the numerically one and the universal is that which is predicated of many indivi-

duals. P. Coffey says in this context– "The concrete individual thing itself, the "*hoc aliquid*", which forms the ultimate subject of all logical predicates in the order of thought or knowledge, and the underlying *substratum* of all real or *ontological* attributes in the order of things or reality, is called "*substantia prima*"; while the abstract, universal substance which we predicate of this, and which constitutes the first Aristotelian Category is called by way of contrast the "*Substantia secunda*". (The Science of Logic. P. 139). In brief, the individual is always the subject of many universal properties; it itself can never be a predicate of another thing. The individual or particular is usually referred to as 'this' something under present context and reference, and which is itself indefinable and indescribable in words as the words are incapable of bringing out its reality, its *inward existence*. W. R. Royce Gibson quotes in this connection – a passage from Prof. Stout's writings thus : "And so, quite generally, we can never mark off in language the particular existence presupposed as already known. But this procedure obviously involves a vicious circle unless there is ultimately some direct apprehension of particular existence which supplies a point of departure of thought ... If we attempt to reach this ultimate basis by a regressive process, we find ourselves approaching nearer to our own psychical life as the final centre of reference through which all other particular existence is determined. The limit of the regress is marked by such words as "now" and "I". In such words we indicate a particular existence which is not determined by the thought of relation to some other particular existence just as it is actually existing. For this reason it is impossible without a logical circle to define adequately in language what it is we refer to when we say "now" or "I". This is impossible because we can only express in language the relatively complex cognition of which immediate apprehension is an element. What is immediately apprehended cannot be so detached as to become by itself a distinct object of knowledge. It is not nameable except as being an element of a relatively complex object. Thus, if I am right, when the application of words to particular existents is directly determined by immediate experience, it ought to be impossible to explain what is meant without a vicious circle. (The Problem of

Logic – P. 82-83). Thus Gibson further maintains that ultimate meanings are indefinable. What he says about proper names and religious experiences is equally true of particular objects, events and persons also. The "now" and "I" are so self-evident that it is fruitless to attempt to describe and define them without being involved in a vicious circle. If an onlooker seeks to know the "now" and "I" experiences of other persons he simply cannot do so. As Gibson puts it very correctly– "Experience must, in his definitions, relieve in conceptual form, otherwise definitions are mere deceptive formulae which cannot possibly mean what they say. An adequate definition of the self-evident "now" of immediate experience will, at any rate, not be given till our human nature has realized in its own time-experience how past, present and future stand related not only to each other, but also to the eternal Present which in some way transcends them." (Ibid. P. 85).

Whenever we describe or define a particular individual we try to express its inner essence in certain words which are of a general nature and which are applicable to all objects denoted by the term of the subject, i. e. the particular individual designated as "this". The "this" particular individual in question cannot be caught adequately by words, however appropriate they may appear. The particular or individual escapes every sort of its predication and it can be grasped as something which is unique, qualitatively one, unrepeatable, which never existed in the past or will never exist in the future but exists as something 'here' and 'now' only in a given definite set of conditions. It cannot be expressed in a verbal manner. It can be known adequately only in a non-verbal and direct manner, in one's "*inward awareness*" as unique, unanalysable, indescribable by words and predicates and as 'oneself' in one's inner feelings. The particular or individual cannot be an object of knowledge, for another mind although it can be only 'indicated' or 'demonstrated' as 'it' or 'that' as a centre of reference for the sake of identification; such a knowledge of the individual is very much cursory, inadequate, general and superficial.

Finally it may be said that particular inanimate (non– conscious) objects can be identified and broadly known with the help

of their several accidents, separable and inseparable, although it is not possible to describe such individual objects in exact and precise language as it is beyond the scope of expression in language. Similarly particular conscious individuals (persons) also cannot be known adequately with the help of all their separable and inseparable accidents; their real existence can be known by themselves in their own personal '*inner awareness*' of themselves as particular selves different from all others and their peculiar nature and characteristic personality cannot be expressed in language though a rough and approximate acquaintance of persons with the help of language is possible to some extent.

" As I go to see God in the houses of the learned, I find only arrogance in those places. When I go to see those who recite Vedas, I see that they only quarrel with one another. When I go to seek Self-knowledge, I find quite its opposite in those places. Those who have no control over their mind grawl with anger, and falsely call themselves Gurus. Make me not dependent O God, upon such false prophets"

– Tukaram : Abhang

Vopadeva and Hemādri on Bhaktirasa

by Dr. K. Krishnamoorthy, M.A., B.T., Ph.D., Dharwar.

" जयन्ति वोपदेवस्य वाचो विद्वत्सु संस्तुता: ।
घनसारोज्ज्वलाभासा: क्षीरोदस्येव वीचय: ॥ " [1]

— Madhusūdan Saraswatī

I

In the history of Indian Literature, we see the pride of place accorded to religious works in the beginning. After the Vedas which are invested with unique scriptural authority, we come across the epics, Rāmāyaṇa and Mahābhārata, which in their own way give expression to the religious emotion. However secular they might have been in their outer-form, they soon gathered accretions applauding Rāmbhakti and Krishnabhakti. The movement of Bhakti is seen gathering momentum in the Purāṇs until it reaches the summit in the Bhāgavata Purāṇa, the bible of Bhāgavata religion.

At the same time, we also see the rise and growth of secular literature in the atmosphere of Royal courts. Our classical playwrights like Bhāsa, Kālidāsa and Śūdraka, as well as poets like Bhāravi and Māgha, and even prose-writers like Bāṇa, no doubt show an intimate awareness of and high regard for the vast religious literature and even adopt some of their themes from that source; but their art or poetic diction is something quite new. The ornate and sophisticated Kāvya style in Sanskrit is influenced more and more by the rules of rhetoricians; and in the treatment of themes the poets are more secular than religious.

A study of the rules of poetic theory from Bhāmaha to Jagannātha will reveal how theorists were concerned all the time only

1. See Commentary on Haritilāmṛtam of Vopadeva, Chowkhamba Edn., Benares. 1932.

with the cultivated Kāvya literature and went to the extent of denying the title of Kāvya to religious literature despite their difference to it. Itihāsas and Purāṇs were a class by themselves; they were not Kāvya. Similarly systems of philosophy like Vedanta, however valuable their teachings, were clearly distinguished from Kāyya. They were all śāstra; but not Kāvya, because they lacked Rasa, the unique soul of Kāvya. Neither Bharata, the father of the Rasa theory,nor any of his numerous commentators from Lallaṭa to Abhinayagupta conceive of the possibility of any Rasa in the Vedas, Itihāsas or Purāṇas.

The history of the Rasa concept in Sanskrit poetics is very interesting in as much as it shows secular and aesthetic foundations, getting coloured in course of time by spiritual and religious considerations. The original text of Bharat's Natya-sastra, knows only of eight rasas, which are all secular; and the addition of śānta into the text, whether by Udbhata of any other authority, is characteristic of the later attitude of fiinding a place for a poetic *rasa* corresponding to the highest *puruṣārtha*, viz. *moksa* Ostensibly, the *Summum bonum* was held in ancient times to be the concern of only a few and in literature which catered to the entertainment of the many, *moksa* could not have any central place. In the classical definition of Rasa propounded by Bharata and accepted by later theorists, universal and basic sentiments alone viz. love and anger, fear and sorrow, mirth and repulsion, wonder and disgust were counted as providing scope for rasa or aesthetic delight when developed at length in drama or poetry with suitable conditions, viz., proper settings and resultant emotions and feelings (vibhāvas and anubhāvas). The sthayibhāva then is a basic prerequisite of *rasa* and there can be no *rasa* without it. Though the gamut of human emotions, feelings and moods (bhāvas) is vast, Kāvyarasa is possible only in the treatment of the primary sentiments (sthāyibhāvas) which are not only rooted in human nature but also capable of governing a worldly personality as long as a life time. It is obvious, then, that the lives of saints devoted to the pursuit of *moksa*, however adorable, fall outside the scope of aesthe-

tic *rasas* capable of general appeal. There was no denying that detachment or tranquility *tṛṣṇā-kṣaya* or *śama* was a human *bhāva* or emotion; only it was not a universal *sthāyibhāva*. Such was the orthodox view.

But existing literaure like the Mahābharata with its Bhagavadgītā posed a challenge to the theorists. It could not be explained in terms of the Rasa theory unless Śānta was admitted, and a sthāyibhāve like śama was added to the list of existing eight. It was therefore admitted by authorities like Ānandavarahana. But Abhinavagupta who was something of a saint also besides being a thinker on the philosophy of art, went much further and said that śanta alone is Rasa *par excellence* and all the other *rasas* are but variations thereof.

II

Corresponding to the new philosophy of Rasa in which śānta was given the supreme status as the essence of all *rasas*, the question of Bhakti remained to be discussed at length and its status decided in textbooks on poetics. Though Ānadavardhana and Abhinavagupta were both admirers of Bhakti or the religions sentiment or of devotion,[2] though it is certain that they were familiar with the vast Bhakti literature in Sanskrit, they did not envisage Bhakti to come anywhere in their Rasa-scheme. That was because in their time, Bhakti was possibly reckoned as an indirect means to *mokṣa* the place of direct means being reserved for wisdom of *jnāna*. Bhakti might possibly quicken the dawn of wisdom which ushered in Brahmānanda, but was not itself of the nature of ānanda or bliss. Ancient theorists like Dandin had no doubt noted in their Preyas

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2. Cf. Ānandavardhana's verse —

या व्यापारवती रसान् रसयितुं काचित्कवीनां नवा
दृष्टिर्या परिनिष्ठितार्थविषयोन्मेषा च वैपश्चिती ।
ते द्वे अप्यवलम्ब्य विश्वमनिशं निर्वर्णयन्तो वयं
श्रान्ता नैव च लब्धमब्धिशयन त्वद्भक्तितुल्यं सुखम् ॥

— Quoted in the Dhvanyaloka

Alankāra, the effusion of devotion resulting in delight, even as sentiments like paternal love (*vātsalya*) and friendship (*sukha*). But since Preyas is distinct from '*rasavat*' in their analysis as well as in the aesthetic philosophy of the new school, they could all be properly explained as *bhāvas* only, since the love of the sexes alone constituted the sthāyibhāv of rati. The stastus of *Bhakti* in the New School was only that of Bhāva and never that of *Rasa*. And this classical view held the field as late as Dhananjaya, Mammata and Jagannantha. Neither Rudrata nor Bhoja who counted new *rasas* did anything to improve the status of Bhakti.

But the credit of re-examining the status of Bhakti in all its bearings should go to Vopadeva, the author of the Muktāphala, which has been published with Hemādri's commentary, *Kaivalya-dipikā* in the Calcutta Oriental Series in 1944. The Muktāphala was written under Rāmarājya, the Yādava king of Devagiri (Modern Daulatabad near Aurangabad) in about 1250 A. D. Hemādri was Vopadeva's contemporary and patron and is famous as the author of the *Caturvarga-cintāmani*[3]. Whether the commentary also is from Vopadeva's pen though it is ascribed to Hemādri is a point difficult to decide. While explaining select quotations from the Bhāgavata-purāṇa, Vopadeva and Hemadri make out a brilliant case for the recognition of Bhakti as the Rasa *par excellence* the well-known nine being only so many variations of Bhaktirasa only in so far as the Bhāgavata-Purāṇa at least is concerned.

Modern scholars like S. K. De and P. V. Kane have nothing to say about Vopadeva and Hemadri in their histories of Sanskrit poetics. Dr. V. Raghavan in his Śṛṅgāra-prakāśa makes just a passing reference to Hemadri's reference to Bhoja's new *rasas*. In these circumstances, the commonly prevalent view is that the plea for Bhakti-rasa was advocated only by late Vaishnava authors from Bengal like Rupagosvamin and Jivagosvāmin as late as the 16th century, not to speak of the still later Madhusudan Sarasvati.[4]

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3. See P. V. Kane, History of Dharmaśastra, Vol. I., P. 354 ff.
4. Cf. (1) S. K. De- I. H. Q. Vol. VIII.
   (2) A. K. Guha. Asutosh Silver Jubilee Volume III.

Vopadeva and Hemadri are not only conversant with the classical views of literary theorists like Bhoja, Dhanañjaya, Mammaṭa and Hemchandra, but also critical of these. They brilliantly point out that the Bhāgavata is explicit in characterising any kind of mental attachment to the Lord as Bhakti and that every episode in the Purāṇa is illustrative of it in one or the other of its eighteen forms. The subsequent literature not only in Sanskrit but in modern Indian languages like Marathi, Bengali, Hindi and Kannada, amply justify the stand of Vopadeva and Hemadri. We soon see the element of devotion coming to assert itself in the realm of popular narrative poetry despite the rules of orthodox poetics denying Bhakti a place among the Kavya-rasas.

The philosophical analysis of Bhakti given by Vopadeva and Hemadri arrests our attention and merits our appreciation. The heroes and heroines of the usual nine *rasās*, themselves become so many kinds of *bhaktas* when they enter into relation with Lord Krishna. The Gopis represent the two varieties of Śṛṅgara, hasya etc. The wailings of Arjuna, Uddhava, etc. at the demise of Krishna illustrate the Karuṇarasa of the bhakta. Hiranyakaśipu and Śiśupala are examples of Raudra-rasa. The symbols of Bhayanaka are Kaṁsa etc. Seers like Narada provide examples of śānt rasa. Similarly we see Vīra in characters like Bali, Bibhatsa in Purūravas and Adbhuta in Akrūra and Pralhada. All these Pura characters share human emotions without losing their intrinsic status of bhaktas. Whether fighting with the Lord as Kainsa or doting upon him as the Gopis, they are all devotees alike. That is Bhāgavata religion. Such a modified view of Bhakti-rasa alone can explain the unfailing general appeal of a vast body of later Indian literature.[5]

Nor is it all. The philosophy of Bhakti propounded by Vopadeva and Hemādri supplies also the philosophical foundation for the varieties of possible Bhakti, linking them with the three

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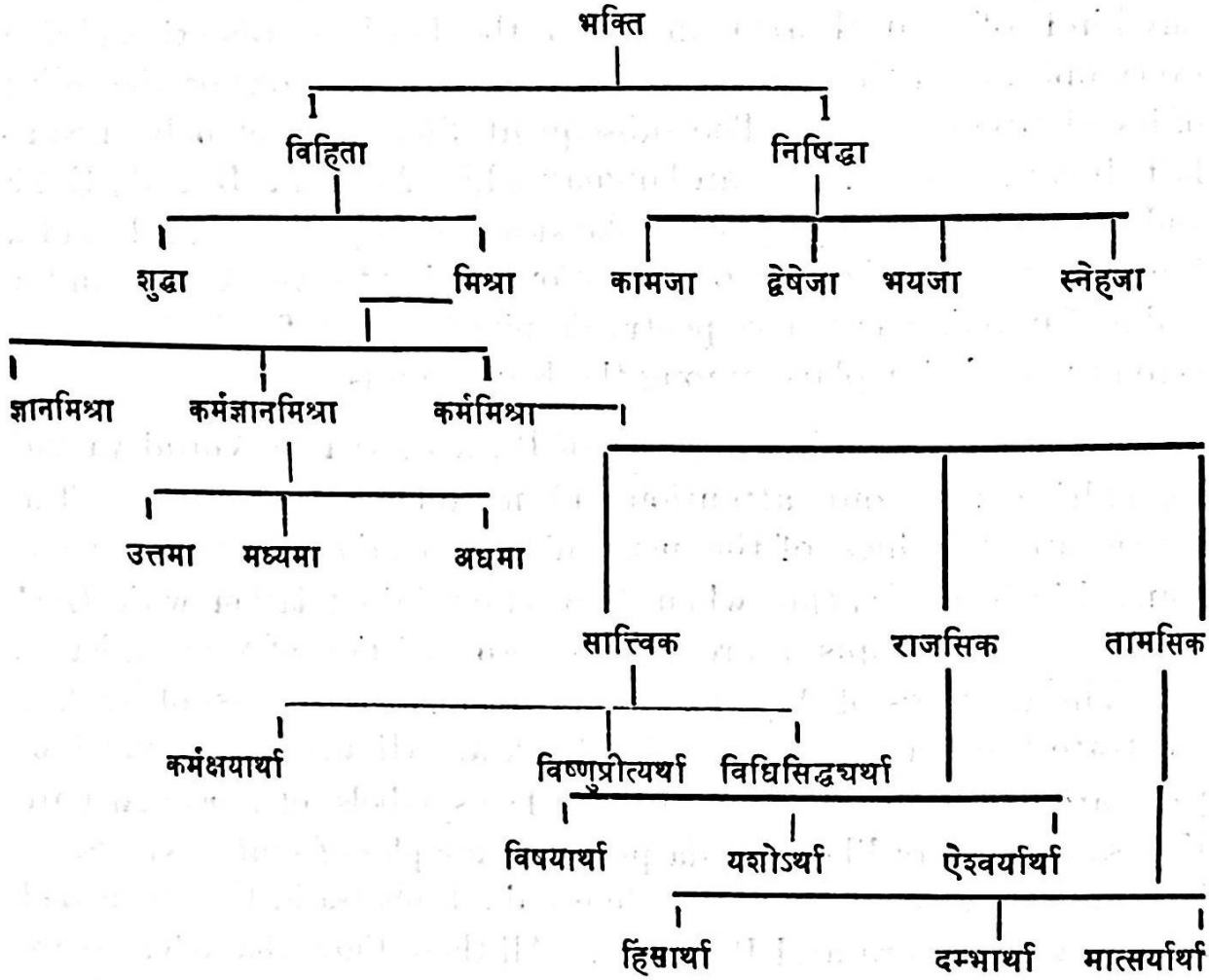
5. Cf.

स नवधा भक्तः । भक्तिरसस्यव हास्य-शृङ्गार-करुण-रौद्र-भयानक-बीभत्स-शान्ताद्भुत-वीररूपेणानुभवात् ।

— op. cit. p. 164

guṇas or essential aspects of nature and human nature, viz. *sattva*, *rajas* and *tamas*.[6] In all there are 18 forms of Bhakti which can be expressed conveniently in a tabular form :



of these, śuddhā alone is Perfect Bhakti and it is *vihita* or prescribed by scripture. It is attainable only by Perfect Sages. Thirteen are the varities which are miśra or mixed, either with jñāna alone or karma alone or both. All *karma* or action involves one or other of Nature's gunas, and while *sattva* fosters good, *rajas* is drawn by ambition and *tamas* prefers violence and show, even while following scriptural injunction. And departure from the prescribed life also includes relationship with the Lord by way of passion,

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6. ते चामी नवापि सुखदुःखमोहात्मकत्रैगुण्यव्यतिकरोद्भवाः ।
तथा हि प्रथमे त्रयो रजोमूलाः । मध्यास्तु तमोमूलाः, चरमे सत्त्वमूला इति ।
— Loc. cit.

hatred, fear or friendship. While such an explication of Bhakti is wide enough to include even the atheist and the ignorant under its fold, it can, at the same time, raise the bliss of Bhakti to a status superior to that of *mokṣa* itself, in its perfect state.

What then, is Bhakti-rasa ? The answer is easy now. It is the experience of delight brought about by hearing or reading the accounts of the Lord or the Lord's devotees, coming under one of the well-known nine heads of rasa, as described by great authors like Vyasa :–

व्यासादिभिर्वर्णितस्य विष्णोर्विष्णुभक्तानां वा
चरित्रस्य नवरसात्मकस्य श्रवणादिना
जनितश्चमत्कारो भक्तिरसः ।[7]

Vopadeva and Hemadri opine that one's own enjoyment of religious literature is far superior to that involved in seeing even religious dramas enacted by others. They quote a verse to this effect:–

कविवागभिनेयश्च तदुपायो द्विधेष्यते ।
वस्तुशक्तिमहिम्ना तु प्रथमोऽत्र विशिष्यते ।

III

A proper estimation of the contribution of Vopadeva and Hemādri to the establishment of Bhakti as the basic *rasa* underlying all the manifestations of the recognised nine *rasas* in religious poetry will go a long way in realising the indebtedness of the later writers of Bengal Vaishnavism, Rūpa and Jiva Gorvanin and so forth. The credit of first vindicating Bhakti in all its glory belongs to Vopadeva and Hemadri of the 13th century. It is wrong to give that credit to his followers. The influence of Vopadeva and Hemadri on the succeeding writers extends even to details as a study of works like *Bhaktirasāmṛta-sindhu*,[8] *Ujjvalanilamani*[9] and *Bhagavadbhaktirasāyana*[10] will bear out.

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7. Loc. cit. p. 167
8. Acyuta granthamala, Benares.
9. K. M. Edn. Bombay, 1913.
10. Acyuta Granthamala, Benares.

There is, however, one important difference between Vopadeva and later Vaishnava writers. The gorvamins and Madhusudana regard *Śṛṇgāra* as the *rasa-rāja* or the best of all rasas. Vopadeva does not share this view.[11] The erotic excesses indulged in by some later Vaishnava poets could well have been saved if Vopadeva's view were heeded betimes. Eroticism can only be a concession to mass psychology; and is surely not entitled in itself to be regarded as the best form of Bhakti !

Even our rapid survey has shown how the centre of gravity shifted from secular or aesthetic values to religious value in the assessment of literary works by the 13th century. The establishment of Bhaktirasa, not as an additional tenth rasa, but as the only *rasa* at the root of all the rest, shows how popular feeling and scholarly opinion combined to give a greater place to religious literature than secular poetry at about 1250 A. D. This is a signal contribution of Deccan to the history of criticism in India.

The importance of the contribution was realised so much by scholars that the anonymous Bhakti-sutra text, viz., Bhaktimimamsa, published by Dr. Gopi Natha Kaviraj in the Princess of Wales Sarasvati Bhavana Studies, vol. II in 1923, completely follows the lead of Vopadeva and Hemadri. Its first few sutras read:

१) अथातो भक्तिजिज्ञासा । २) भक्तिर्मनस उल्लासविशेषः । ३) भाव एवेयमित्येके । ४) रसस्तु तत्सामग्रीत उत्पत्तेः । ५) स द्विविधो निर्गुणः सगुणश्च । ६) अन्त्यो नवविधो भोक्तृभेदात् । ७) नवविधश्चैषः पुराणादिषु ।

Thus we see the strange phenomenon in India of purāṇas which were said to be नीरस and outside the sphere of Kavya in the beginning, coming in the course of time to rank as the best of all literature. This was just the period when Bhakti came to be held as a Puruṣārtha more blissful than mokṣa itself and when the Bhakta came to be held in greater regard than the jñanin.

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11. नात्र कैवल्यपरे शास्त्रे भक्तिपरः शृङ्गारः प्रधानमिति द्योतयितुमाचार्येण नैष प्रथममुक्तः । — Loc. cit.

Science and Religion

by T. G. Kalghatgi, M. A., Ph. D

Men are homo sapiens. They have built civilisations and destroyed them too. There was a time when religion reigned supreme. Magnificent temples were built for Gods, mighty in their own day. It was difficult to doubt their power. But their day is done and their 'courts the lion and the lizard keep.'[1] We have also seen the phenomenal advancement of science in our own day. As we gaze at the incredible rapidity of scientific progress, we are losing touch with the spiritual side of man. We are now at the cross-roads of life. In this time of stress and struggle, it is necessary to re-assess our values of life and to justify the 'ways of man to God'. Claims of religion to re-establish spirituality have to be emphasised.

Science and religion are the two aspects of human experience. Science asserts and religion appeals and both of them aim at the development of full personality. They had their common origin in the pre-animistic stage of human history. Man's impulse to self-assertion and his desire to control phenomena of nature, as expressed in the magical practices, gave rise to scientific spirit. In religion we are humble and submissive to higher powers. We win their favours by propitiation. As Russell shows, science arose out of the demands to meet the daily needs. On the theoretical side science aims at explanation of the phenomena of nature by means of observation and reasoning. He says: Religion considered socially has three aspects 1. a church, 2. a creed and 3. a code of personal morals.[2] The scientists and the religious man have their marked spheres of activity. The scientist, in his endeavour to establish the causal connection of the phenomena of nature, is indifferent to the realm of ends. The world of personal values and ideals in which the religious spirit lives is a foreign land to natural

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1. 2. Russell: Religion and Science (1949) p. 8.

sciences. But sometimes the scientists, also the theologian, out of ambition, may fall under the dominion of the 'idols of the den'[3] and extend his enquiry to the interpretation of the kingdom of ends and values in purely naturalistic lines.[3]

It is this way of approach which has brought religion and science into conflict with each other, though it was not distinct and pronounced till the beginning of the 18th century.

Men of science have railed against relgion. Philosphers joined hands with scientists in extending scientific enquiry to problems of religion. In England David Hume argued the ambiguity and inconclusiveness of inference from nature to God. On the continent Immanuel Kant confirmed the criticism; and there resulted a division of the party of science and party of religion. Men of religion when in power, have condemned the scientists for their new discoveries. Galileo was convicted of holding that the earth moved. This doctrine was declared to be absurd, heretical and contrary to the texts of the scriptures (Russell: Religion and Science p. 31–38). Descartes had to reconcile this theory with the accepted views of the church.

It was urged that religions, as creeds, have been responsible for untold misery to mankind. Men have fought against each other during the crusades and the communal riots and have shown themselves baser than the brutes. Medical materialism has tried to show that religious experiences are pathological aberrations in the minds of men. St. Paul was an epileptic. For psyco-analysis religious ideas are consoling devices produced by the mechanism of regression and projection. God is the function of the Unconscious, the father image. For communism, religion is the opium of the people, a tool in the hands of men in power. Thus, in modern civilizations the functions of different fields of life have been differentiated and science has been fully secularised. As Comte put it, science has finally conducted God to the frontier and bowed him out with thaks for his provisional services.

On the other hand,men of religion have shown the inadeqaucy of science. 'The methodological enquiry of science shows that the

3. 3. Galloway: The Philosophy of Religion (1956) p. 191.

concepts of science are mere descriptions and its laws are hypothetical and contingent. Science may be systematic in nature, but it cannot yield reality. Its findings are true in a limited sense of being convenient.' (Perry: Present Philosophical tendencies). Conceptions such as matter and energy, have become more exact, but have lost touch with reality. Scientific laws are only conceptual shorthands. Such conceptions may furnish admirable descriptions of the phenomena of nature, but they explain nothing. (James Ward: Naturalism and Agnosticism. (p. 307, 305-314)

We find that science, from its mechanical standpoint, cannot bridge the gulf between matter and consciousness. It looks at phenomena piece-meal and cannot regard things in their total character. Colour for instance, is explained in terms of oscillation of light waves, leaving its real nature...Scientific laws are mere pale reflections of the concrete world ignoring personal, ethical and spiritual valuation.

But to understand life and nature we have to transcend the category of causal connection and to get a synoptic view of life. We have also to realise that the mechanical and the teleological points of view are not opposed to each other. On the other hand religion, because of its comprehensive point, has a bearing on the scientific interpretation of the world. (Galloway: The Philosophy of Religion 192-193)

As experience, religion is personal. It consists of feelings, acts and experience of individual men in their solitude. (William James: Varieties of Religious experiences). It is a way of life. As Dr. Radhakrishanan shows,the essence of religion consists in the deepest wisdom of the ages and not in the dogmas, creeds and ceremonials(Radhakrishnan: Religion and society p.193). And religion should be a binding force which deepens the solidarity of human society. It gives a 'weltanschauung', and scientific interpretation of things, so far as it is valid, must find a place within the religious world view. In this sense the two standpoints are not opposed to each other. The religious mind constantly regards the world and life in the light of a final purpose and relates all experience to a supreme end value.

The discipline of religion consists in turning inward, deepening our awareness and developing a more meaningful attitude to life. 'Except ye be converted and become little children' said Jesus, 'Ye shall not enter the kingdom of heaven'.

What we need today is love and sympathy and not prejudices and pomp. We need a sense of fellowship between the peoples of the world. This would be possible when we realise that the prophets like Buddha, Mahavira, Jesus and Mohamad have spoken the same language of love for mankind. We should hope to cherish the lofty thoughts that enoble our little day. In the spirit of the Upanishads we pray that we are lifted through religion from the unreal to the real, from darkness to light and from death to eternal life-

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Dawn

(नवो नवो भवति जायमानः।)

When Light and Darkness
Part to meet again,
There is a tinge of pain
A painting! in embryo.
A mute ovum meets
A vibrant sperm.
They keep their term:
The fourth presides
Over the three streets.
The self decides.
The veil is torn
Lo the Baby is Born
Every morn!

– D. R. Bendre

Ideals of Life*

M. S. Deshpande, M.A., Athani.

Introductory :

Man's life has three main aspects viz., Physical, Mental and Spiritual – the Mental including Intellectual, Aesthetic and Moral. When we are discussing the ideals of human life and determining their value and usefulness, we should see whether and how far, they foster the full and harmonious growth of all these aspects. In the light of this standard, we shall be considering here the principal ideals of life both modern and ancient and evaluating them. We shall first see how the modern highest ideals of Truth, Goodness and Beauty should, for their fulfilment, necessarily culminate in the ancient ideal of God-realisation. We shall, then, try to show how our ancient two-fold ideal of *Preyas* and *Shreyas*, or the four-fold ideal of *Dharma* (Duty), *Artha* (Wealth), *Kaama* (Eros) and *Moksha* (Liberation) propounded by *Shri Vyaas* in the *Mahaabhaarata* and elaborated in the *Bhaagavata* is thoroughly scientific and how it deserves to be adopted even by the modern world. At the same time, we shall also try to deal with our ancient institutions of *Varṇaas* and *Ahshramaas* that were wisely designed by our far-sighted sages of old, to train people to attain and maintain these ideals properly. These institutions effectively trained them to attain the secular ideals of *Artha* and *Kaama* in such a way so as to serve as a stepping stone for the attainment of the highest spiritual ideal of God-vision and God-bliss. Finally, we shall see how *Ekanaath* has emphasised some

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* A Chapter of the writer's forth-coming book *Eknatha's Gospel of God-devotion* on *Bhaagvata-dharma.*

Note:- The vowel sounds in the transliteration of Indian words and names in this article follow the following scheme :-

अ– a, आ– aa as in ' war ', ' call ', इ– i, ई– ee as in 'sheep', 'seen', उ– u, ऊ– oo as in ' moon ', ' cool ', ' loop ', ए– e as in 'say', 'way', 'made', ऐ– ai, ओ– o as in 'code', 'roll' औ– au

of the aspects of these ideals and expressed his special preference for them.

Modern Ideals :

What are the highest ideals which the modern savants have placed before us ? We are asked to worship Truth, Beauty and Goodness. Our head should search for the Truth; our heart should love the beautiful; and our will should attain the Good. Truth should clarify the head, Beauty should purify the heart and Goodness should sanctify and ennoble the will. A clear intellect, a pure feeling and a noble will, would contribute to the perfection of our personality. And it is this perfection of personality that is regarded as the Supreme Ideal of human life.

Now what is the absolute Truth ? That which has eternal and universal existence. What is the purest Beauty ? That which is associated with eternal and universal bliss. And what is the highest Good ? That which possesses eternal and universal charity. Thus we find that the absolute Truth, the purest Beauty and the highest Good have got the same characteristics of eternity and universality which are to be found in the Ultimate Reality viz. God. God alone is the abode of absolute Truth, purest Beauty and highest Good. Hence the pursuit of modern ideals will have to culminate in the worship and attainment of God for the perfect flowering of our entire personality. The spiritual ideal of God-realisation thus includes all the modern ideals. Hence that alone deserves to be the Supreme Ideal of humanity.

Moreover, " the world is a mixture of truth and illusion even as man is a complex of the eternal and the temporal. It is partly being and partly non-being. Its truth lies in its spiritual values which make for unity and permanence. Its falsity lies in its multiplicity and its dispersal in time and space. Therefore, life in this world is worth-living only when it is directed by spiritual ideals. It is not worth-living when it is directed by material ends." " Should we not, hence, give a spiritual basis to the world, which is now being mechanically made to feel its oneness by modern

scientific inventions ?" If we should, we should cast a glance at our ancient ideals and the way they were achieved by our ancient Seers as their achievement in this sphere deserves to be a splendid model for us.

Ancient Ideals :

Our ancient Seers aspired to attain that Supreme Ideal by attaining which everything else was attained or nothing else remained to be attained. This supreme Ideal was called *Paramaatman* or the Supreme Spirit – the embodiment of *Sat, Cit* and *Ananda* – Existence, Knowledge, Power and Bliss Eternal. The following prayer of a Seer clearly depicts the other ideals that are the natural offshoots of this Supreme Ideal.

Asato maa sadgamaya, tamaso maa jyotirgamaya.
Mṛtyormaa amṛtam gamaya, Om shaantiḥ, shaantiḥ, shaantiḥ.

Lead me from unreality to Reality !
Lead me from darkness to Light !
Lead me from death to Immortality !

In this prayer, *Asat* also signifies evil and *Sat*, good; *Tamas* also signifies ignorance, enertia and ugliness and *Jyoti*, knowledge, energy and beauty; while *Mṛtyu* signifies in addition, misery and *Amṛta*, bliss. This prayer, thus, includes not only the modern ideals of Truth, Beauty and Goodness, but aspires for many more blessings. It seeks Truth and Knowledge for the intellect, Beauty and Bliss for the heart and Energy and Good for the will – and that too of the highest type. Such are the highest ideals of our ancient Seers.

Along with these high ideals which they called *Shreyas*, they tried to achieve the lower ideals as well which they called *Preyas*. No doubt, *Shreyas* or spiritual good is prefered to *Shreyas* or material good, by them. Yet, " worldly good is recognised .. along with it, in the formation of the conception of the Summum Bonum. .. We are asked to choose both Truth and Law – (*Satya* and *Dharma*) which have moral value along with happiness and prosperity (*Kushla* and *Bhooti*) which have material value." These very ideals are later

on termed *Abhyudaya* or material prosperity and *Nishreyas* or spiritual welfare.

Four-fold Ideal- Purushaartha :

The two-fold ideal of *Preyas* and *Shreyas*, later on became the four-fold ideal called *Purushaarthaas*. Here the word *Artha* meant both the way of life to be adopted as well as the goal of life to be attained or realised. Thus it includes both the Path as well as the Goal. *Dharma* – duty, is the Path; *Artha* – wealth and *Kaama* – Eros, on the one hand, and *Moksha* – liberation on the other, constitute the two-fold Goal. *Dharma* is also two-fold – one leading to material good and the other, to spiritual bliss. The former may be called *Neeti* or Path of Morality and the latter, *Yoga* or the Path of Union with Reality. *Artha* or wealth includes all objects that contribute to the health and vigour of the body. The object of *Artha* is preservation of the body and that of *Kaama*, the perpetuation of the species. The former is personal while the latter is social. Both are associated with an element of pleasure in them. There is also an element of craving for them present in the heart of all human beings. It is on account of these two factors that every man is tempted to achieve these objects and utilise them both for the maintenance of his body in health and vigour, as well as for the contiunity of the human race, by procreating a healthy progeny. The spiritual ideal of *Moksha* also has two aspects – one positive and the other negative. The word *Moksha* or liberation, literally conveys the negative aspect. However, it implies not only freedom from bondage, but also much more than that. It signifies the positive realisation of the Self or God and the enjoyment of His Bliss,for which the word *Saakshaatkaara* is generally used.Thus *Saakshaatkaara* and *Moksha* are the obverse and reverse of the same coin. We cannot be perfectly free from the bondage of *Maayaa* unless we realise God. At the same time, we cannot realise God, unless we are free from bondage. There is thus a reciprocal causation between them. They eventually culminate in a blissful state of absorption which might simultaneously be termed both as Liberation and God-realisation.

Dharma or duty, both secular and spiritual, has these three main aspects: *Satya*–Truth, *Prema*–Love and *Sanyama*–Restraint. Truth supports, Love ennobles and Restraint enlivens and energises the votary of *Dharma*. He, thus, becomes fit to occupy an honoured position in the society. He earns wealth honestly, shares it lovingly and enjoys it with proper restraint. He is faithful to his fair-partner, loves her passionately and still observes reasonable restraint in his sex-relations. A sincere votary of such *Dharma* naturally becomes a tower of strength and spirit not only to himself, but also to the society in which he lives and moves. In the spiritual sphere of *Dharma*, search for Truth leads an aspirant to the knowledge of the Self, the Lord and the Absolute, cultivation of Love, teaches him God-devotion and practice of Restraint enables him to develop concentration in his meditation of the Lord. Thus, these three become the potent springs of the triple *Yoga* of *Jnaana*, *Bhakti* and *Dhyaana* so very essential for the attainment of the Supreme Ideal of God-realisation.

Ideals of Vyaas :

Sri Vyaas, in his Magnum Opus–*Mahaabhaarata*–has expounded all these *Purushaarthas* exhaustively. He has given an authoritative exposition of all these ideals. He has clearly described not only their exact nature and unique value, but also effectively pointed out, through numerous illustrations, their blessings when *Artha* and *Kaama* are acquired through *Dharma* and utilised as a means to attain *Moksha*, and their dire results when not so acquired and utilised. In fact, that was the object with which the great work was written by him, which is by far the greatest work of its kind in the literature of the world. Well-deserved, therefore, is the confidence and pride about his achievement expressed by him in the following words :

Dharme cha arthe cha kaame cha, mokshe cha bharatarshabha
Yadihaasti tadanyaatra, yannehaasti na tat kvacit.

"So far as the exposition of *Dharma, Artha, Kaama* and *Moksha* is concerned, that which is present here in this work, is alone present elsewhere; what is not to be found in this work, cannot be found anywhere else."

The principal objects of *Dharma* are, according to *Vyaas*, *Dhaarana* – support, *Ahimsaa* – love and *Prabhava* – vigour through restraint. Says he :

Dhaaranaaddharmamityaahuḥ, dharmena vidṛtaaḥ prajaaḥ,
Yaḥsyaat dhaarana–sanyuktaḥ, sa dharma iti nischayaḥ.

"*Dharma* is so called because of its power to support all beings. Hence, that which is associated with this power, deserves to be called *Dharma*" (12–109–110). Secondly,

Ahimsaarthaaya, bhutaanaam, dharma–pravachanam kṛtam.
Yaḥ syaat ahimsaa sanyuktaḥ, sa dharma iti nischayaḥ

"I have expounded *Dharma* for maintaining love and harmony among the beings. Hence, that which is associated with love and harmony, deserves to be called *Dharma.*" (12-109-12). Lastly,

Prabhavaarthaaya bhutaanam, dharma–pravachanam kṛtam.
Yaḥ syaat prabhava-sanyuktaḥ sa dharma iti nischayah.

"I have exponnded *Dharma* for generating vigour among the beings. Hence, that which is associated with vigour (or restraint which is the main source of vigour) deserves to be called *Dharma.*" (12-109-10)

Thus *Dharma*, according to *Sri Vyaas*, is calculated to maintain the life of all beings, to create and maintain harmony among them through love,and contribute to their all-round growth,by generating sufficient vigour in them through restraint. He, therefore, preached these ideals to the people throughout his life, from the house-tops. But unfortunately, he found that his wholesome words of advice fell flat upon them all. They positively turned a deaf ear towards them and continued to revel in the enjoyment of ill-gotten wealth and illicit sex-relations. They flouted with impunity the wholesome injuctions of *Dharma* and despised the Supreme Ideal of *Moksha*. This unhappy situation born of utter ignorance, immensely pained Vyaas. Out of profound depth of despair, therefore, he issued out the following exhortation from his intensely lacerated heart :

Oordhva-baahuh varaumyesha, na cha kashcit shranoti maam.
Dharmaat arthaashcha kaameshcha, sa dharmah kinna sevyate.

"With uplifted hands do I bowl out thus: Still no one listens to me! Well! friends! You can have *Artha* and *Kaama* through the practice of *Dharma*. Why don't you practise it pray?" (18-5-62)

Ideals of the Bhaagavata:

Vyaas, we are told, was not satisfied with this remarkable work containing an excellent exposition of these *Purushaarthaas; (Sarvaarthaparibṛmhitm)*. His inner soul was not happy. When he was overpowered with deep despondency, he sought the advice of *Naarad* who told him:

Bhavataanuditapraayam, yasho bhagavato amalam
Yenaivaaso na tryyeta, manye taddarshanam khilam (1-5-8)
Yathhaa dharma adayaascharthah, munivaryaanukirtitah.
Na tathaa vaasudevasya, mahimaa hyanuvarnitaa (1-5-9)

"Your soul is ill at ease because you have not described the pristine glory of the Lord. Vain, I think, is that philosophy that does not please the Lord! Just as you have described *Dharma* and other *Purusaarthaas* – the main ideals of life – you have not extolled the glory of the Lord. Therefore, do describe His glory and you will thereby, not only relieve yourself of your inner anguish but will also bring relief through your fresh work, to millions of suffering people in the world." Thus advised by *Naarad*, *Vyaas*, we are told, wrote his second monumental work – *Sreemat Bhaagavata*. Such is the genesis of its composition as related in the *Bhaagavata* itself.

The *Bhaagavata*, being thus designed to be par excellence a Gospel of God-devotion, deals mainly with ideals of *Dharma* and *Moksha*. It incidently deals with the other two ideals, as contributary to these principal ideals. While advising *Dhruva*, *Naarada* says:

Dharmaarthakaamamokṣaakhyam, ya iccheohreyamaatmonah
Ekameva harestatra, karaṇam paadasevanam. (4-8-41)

"He who wants to attain the blessings of the ideals of *Dharma*, *Artha*, *Kaama* and *Moksha*, should worship the Lord. It is the sole means of attaining them." This is one of the very few places in the *Bhaagavata* where all these four *Purusaarthas* have been mentioned.

And we have been told here that God-devotion alone is capable of enabling us to achieve these ideals – thus suggesting the supremacy of devotion. Moreover, *Dharma* itself has been described here as *Bhakti-lakshanah* – of the nature of God-devotion,[1] and *Moksha* as *Swarupena avasthitih* or merging in ones own Form of Self or the Lord.[2] We are also told :

Akamah sarvekamo va, mokṣakaama udaaradhiḥ,
Tivreṇa bhaktiyogena, yajeta puruṣam param. (2-3-10)

" If a self-less person wants to achieve Liberation for himself and all-round welfare for others, he should worship the Supreme Lord with intense devotion." " Thus he will attain steady devotion for the Lord as well as spiritual welfare through the good company of the devotees."

The nature of this supreme *Dharma* of Devotion has been further described in some detail as follows :

" That is supreme *Dharma* which pleases the *Aatman*, and which produces selfless, continuous devotion for the Lord. This God-devotion soon results into dispassion and brings about knowledge of God. But if the *Dharma* well-practised does not create interest in the stories regarding the glories of the Lord, it is pure worthless labour and not *Dharma* at all. We are advised by some to earn wealth with the aid of Dharma (honestly) and with the wealth so earned, we should satisfy our legitimate desires and enjoy happiness. But that is wrong. *Dharma* is mainly meant for attaining Liberation and not for earning money. At the same time, it should be noted that wealth is meant for the promotion of *Dharma* and not for the satisfaction of desires. We should acquire wealth for the preservation of our life and for supplying the cravings of our senses. And why should we try to preserve our life ? To know the Reality. We should purify ourselves by self-less action and qualify ourselves for realising the Reality."[3]

The Varnaas or Orders :

To facilitate the proper attainment of all these ideals our ancient seers created the four Orders *(Varnaas)* in the society,

and four Stages (Aashramaas) in the life of the individual. These institutions are the unique creations of the wisdom of the seers. They provided all the primary needs of a well-ordered society viz. proper guidance, protection, wealth and service. The first Order of Teachers entitled *Brahmanaas* rightly guided the society along the path of progress. The second Order of Warriors called *Kshatriyaas* effectively protected the society from external and internal enemies. The third Order of producers named *Vaishyaas* supplied with it the necessaries of life while the fourth Order of Work entitled *Shoodraas* blessed the society with its loving labour. All these Orders formed integral parts of united whole social organism. In fact, our seers symbolised the society as a Cosmic Person–(*Viraat Purusha*). All the Orders were conceived to be His limbs. The Teachers were the symbols of His head; the Warriors, of his arms; the Producers, of His thighs and the Workmen were considered to be the symbols of His legs. This fine symbol which had been greatly misunderstood and mis-interpreted by interested persons in later times, clearly depicts the organic relation that exists between the different orders and the central society. The Teachers were embodiments of knowledge, the warriors, of valour, the Producers, of wealth and the Workmen, of skilled labour–all dedicated to the all-round development and welfare of the society.

The duties enjoined upon all these orders were naturally based on the principle of voluntary self-denial. Charity–*Daana*, Penance–*Tapa*, and sacrifice–*Yajna*, were their watch-words. Charity was meant for the happiness of the society, Penance for the realisation of Bliss Eternal and Sacrifice, for Universal Harmony. The Teachers especially led an exemplary life of self-imposed self-restraint. Says the *Bhaagavata* in this connection :

Braahmaṇasya hi dehoyam, ksudrakaamaaya neshyate.
Kṛcchraayratapase ceha, pretyaanantsukhaaya ca. (1·17-42)

"The body of a *Braahmin* is certainly not meant for the satisfaction of petty ends. It is specially meant for vigorous penance here and for the Bliss Eternal hereafter." The *Braahmins* lived a remarkably simple life amidst sylvan environs, surrounded by their budding

disciples. They were ever engaged in deep study and profound meditation and taught the truths that revealed themselves to them, to their aspiring disciples as well as to the society nearby. They never cared for any creature-comforts, as their whole attention was directed towards the attainment of Eternal Bliss and Universal Well-being.

The Warriors were generally rulers. Theirs was the duty of protecting the weak from the tyranny of the strong and of preserving the peace and prosperity of the society from eternāl aggression and internal oppression.

Kṣataat ḳila traayata ityudagram
Kṣatrasya sabdo bhuvaneṣu rudhah.

"The *Kṣatriya* is so-called because he protects people from injury – from danger" declares *Kaalidaas*. A *Kshatriya* is ever ready to lay down his life for protecting the afflicted and the down-trodden. He also cared very little for his personal comfort. He rarely used his power and authority for his egoistic aggrandisement, but loved to utilise it for relieving the misery of the poor. Hence under his protecting wings, all other orders carried on their respective avocations in perfect peace, thus contributing to the prosperity of the society.

The producers also had their own share in the welfare of the society. Their contribution was in the form of wealth. Their creative intelligence excrcised in the sphere of agriculture, industry and commerce, enabled them to produce and earn sufficient wealth which they freely and liberally utilised for enhancing social happiness. They loved to distribute their wealth and not to store it, to utilise the same for the happiness of all, rather than their own. Theirs also was, thus a life of voluntary self-denial for the good of the society, not a sordid life devoted solely to the enjoyment of selfish pleasure.

The workmen also were not exception to this ideal of sacrifice. They brought their offering of loving skilled labour to the alter of social welfare. They sincererly worked under the directions

of the first three orders, helped them properly in the discharge of their duties, and thereby maintained themselves. They had also their contribution to social welfare in the form of skilled labour selflessly offered for carrying on several social activities. Thus, this institution of *Varnaas* eschewed the present day class-rivalry and caste-rigidity and ensured the loving harmony in the society. It adopted the elasticity of the classes and the principle of heredity of the castes. And armed in this way with the benefits of both the systems, it would, with a few modifications very well satisfy the needs of our modern society as well.

The Aashramaas or Stages :

If the duties of the *Varnaas* were based on a sacrifice and devotion, leading to God-realisation through social service, the duties of the *Aashramaas* or stages of life, were based on restraint and devotion, leading through God-realisation to social welfare. There were four stages in all. They provided proper training to all the *Varnaas* – especially the first *Varna* – to enable them to discharge their respective duties in an effecient manner.

The first stage of life is that of a student. It is significantly called *Brahmacharya*, a way of life specially meant for the realisation of *Brahman* or the Lord. It began at the age of eight when, with a proper ceremony, the boy was taken *(Upanayana)* to the family of Teacher *(Gurukula)* as the educational institution was then fittingly called. The boy was there subjected to rigorous yet wholesome descipline in the matter of diet,exercise, sleep,manners,study and worship, under the loving guidance of the teacher. He was, thus, properly taught and trained to conserve and develop fully his vital, intellectual, moral and spiritual energy and acquire the requisite capacity to shoulder the growing responsibilities of the later stages of life. The pupil resided with their *Guru* for twelve or twentyfour years according to their circumstances and likes. Thereafter, with the permission and blessings of their *Guru*, they entered the next stage viz. *Grahasthaashrama* or the stage of a house-holder *Brahmacharya*, thus, served as a foundation on which the super-structure of later life was raised. As it was built on such a firm, strong and cul-

tured basiss, there is no wonder if this fine superstructure of our social life acquired lasting endurance and beauty.

The second stage *(Aashrama)* is, as seen already, that of a house-holder *(Grahastha)*. It is the most important of all the *Aashramas*, the unique influence of which has been universally acknowledged. It has been compared to "an ocean, a mother and the *Praana*." An ocean is a source of water supply to all the rivers. Even so is a house-holder a source that supplies all the needs of all persons belonging to the other three stages of life, viz. the students, the hermits and the monks. A mother lovingly feeds her children and looks after their well-being. Even so does the house-holder feed others and take care of their welfare. The *Prana* or vital-breath is the very life-principle of the body and all the organs of sense. Their very existence depends upon *Praana*. Even so, the life and existence of the other *Aashramaas* entirely depends upon the house-holder. Hence this stage is the very life and breath of the other *Aashramaas*."[4]

The duties of a house-holder, like those of a student, are also based on self-restraint, sacrifice and devotion. the *Bhagavata* has enjoined the following duties on the house-holds

Brahmacaryaṁ tapa saucaṁ, śantoso bhūtasauhrdaṁ,
Grhasthasyãpi rtau gantum, sarvesam maaupasanaṁ (I-18-4)

"Continence, with the option of deviating from it at prescribed times (*Rtukla*), Penance, Purity, Contentment, and kindness to animals, are also duties for a house-holder. worship of me-God-is a duty for all."

Married life, thus, is not a concession to weakness, nor is it a permssion to license in sex-relations, as is wrongly supposed. The real object of marriage is, as seen above, the procreation of fine, pious progeny, to maintain the continuity of the noble race. The element of enjoyment associated with the sex relations is ment to tempt the couple to perform them in the absence of which it would not have cared to perform them. And hence it would have been well nigh impossible to maintain the continuity of the race for want of

proper progeny. Therefore, every house-holder is expected to place wholesome restrictions on the so-called enjoyment of sex-relations, for bringing forth ideal sons and daughters.

The Penance of a house-holder consists of the fivefold duties called *Pancamahayajnas* viz. duties towards Gods, *Rsis*, Manes, Humanity and lower Creation. He should propitiate Gods by devotional offerings, *Rsis*, by reverential study of scriptures, Means by daily remembrance(*Tarpan*) and occassional *Śraaddha*, Humanity, by Charity, and lower Creation, by kind treatment. He should be pure in thought, word and deed and should be ever contented with whatever is avilable to him. And "by means of wealth that comes of itself or is acquired legitimately, he should judiciously perform the above sacrifices without taxing his dependents.[5] "He should not starve his family to perform his sacrifices But he should never forget that a "the associations of one's sons, wife, relatives and friends, is like a chance meeting of travellers".(*paanthasangamah*). He should live like a guest in the house without attachment and egoism, with his mind given up to God. He who worships Me," says the Lord, " constantly and exclusively, through the performance of his duties, being aware of My presence in all beings, soon attains steadfast devotion to Me"[6] and "enjoys peace (*Sanuparti śantiṁ*) even while he lives at home."[7]

" When the house-holder" says *Manu*, "finds that his hair have grown grey and his skin is full of wrinkles, and that he has grand-children, he should retire to the forest"[8] "He should place his wife in the care of his sons or go alone with her and live peacefully the third quarter of the span of his life, in the woods." " He should live on purifying wild tubers, roots and fruits and wear a bark or a garment of straw or dear-skin.[9] "He should be constantly engaged in studying the scriptures, should train himself to endure heat and cold, should lead a life of restraint, should ever be obliging, charitable and full of compassion towards all beings."[10] After spending the third quarter of the span of his life in woods, he should adopt monastic life during the last quarter."[11]

After adopting the role of a monk " he should roam over

this earth alone, without attachment and with his senses under control. All his pastimes as well as his pleasure, should be in the self(*Aatmakridah–Aatmarath*). He should be of steady mind, merged in the self (*Aatmvann*) and look evenly upon everything (*Samadarsnah*). " He should place his foot on the ground after looking well, should drink water filtered through cloth, should speak word that have the stamp of truth on them and act as his conscience dictates."[12] " Taking shelter in a secluded and congenial spot," says the Lord, "and with his mind purified by rapt attention to Me, the monk should meditate on the One Self as identified with Me." But " he, who is averse to the objective world, is devoted to knowledge or not careing even for Liberation is devoted to Me, should move about, regardless of the stages of life with their respective insignia. (He should observe only the spirit of the rules) and should be above the fetters of formality." "Having his mind thus purified by the performance of the duties (of all the *Asramas*) and knowing My Divinity, he becomes endowed with knowledge and realisation and soon attains Me."[13]

Finally, the Lord sums up by stating that all the duties both of the four orders and stages of life, if attained to with proper devotion to God would bring about Liberation :

Varnaashramavataam dharmah, eshaa acaaralakshanah.
Saa eva madbhaktiyuktah, nishraiyasakarah parah.

" This *Dharma* of all the Orders and Stages is of the nature of a specific way of life. If followed with proper devotion to Me, it would bring about Bliss Eternal.

Ideals of Ekanaath :

Shri Ekanaath had embodied in himself all the main ideals of his Order *(Varna)* as well as, of almost all the Stages of life *(Aashramaas)*. He was an ideal Teacher – *(Bramhin)*, a typical student *(Brahmachaari)* and an ideal house-holder *(Grhasthah)*. He diligently and meticulously performed the duties of his order and was correct to a fault in his performance. As a student he had servered his Master with great devotion and reverance, by condsidering him to be none else but God Himself. He had surrendered his all, at his

holy feet and had entirely merged his individuality in his Master. He could, thus, attain the fulfilment of his life through the unique grace of his master. He lead an ideal House-holder's life as advised by his Master, for establishing his spiritual attainments as well for the spiritual welfare of Humanity. His house-holder's career also was a model one. In fact, as a great critic has put it, *Ekanaath* idealised the life of a house-holder, as *Shankaraachaarya* idealised the life of a monk. *Ekanaatha's* elaboration of the principles of the *Bhaagavata*, in this connection, has got the support of his direct personal experience. Hence his views about the ideals as well as duties of all the *Varnaas* and *Aashramaas* deserve our reverential attention.

However, as his ideals do not essentially differ from those of the *Bhaagavata*, dealt with in the previous section, we don't wish to cover the same ground again. We only propose to discuss some salient aspects of these ideals that are specially emphasised by *Ekanaath* in his great work. *Ekanaath* always loves to dilate upon Compassion, Charity and Devotion whenever an opportunity offers itself to him :

" The heart of a merciful person," says *Ekanaath*, " melts at the sight of a destitute, like that of a mother when she finds her child in danger. He so is so impatient to relieve him of his misery, that he doee not pause to consider his caste, creed etc Overpowered by the feeling of a pity he readily jumps into the flood or rushes into the fire, to rescue the distressed persons. Blessed are such compassionate persons, who place even the Lord under obligation by their sacrifice for helping the needy. They become, through the grace of the Lord, the receipients of His Bliss.[14]

About the greatness of Charity *Ekanaath* writes: " We must show kindness to all beings, to the best of our ability and should try to supply them food, clothing etc. It is the duty of us all to be kind and agreeable to all the characters. We should try to do everything that will be not only delightful but also beneficial to them in the long run. A house-holder, who thus contributes to the happiness and good of all beings, becomes the recipient of the

grace of the Lord who would at once remove all his calamities and grant him happiness in his worldly life."[15]

" A *Kshatriya*," says *Ekanaath*, " Should regard wealth to be as insignificant as a blade of grass and should offer it liberally to a needy person till his needs are fully met with. But his Charity should not be indiscriminate. It should be offered to deserving persons. Just as the Moon is ever ready to offer nourishment to a *Caatak* bird, a noble *Kshatriya* would never with-hold anything from a needy person. Such a natural nobility of heart should he possess."[16]

In the same way, *Ekanaath* has advised the house-holder to be very particular in showing proper hospitality to a guest by regarding him as God Himself. " When a guest happens to be at the door," he says, " He should never be allowed to go away unhonoured and unfed. We should offer the guest the necessary food and drink even at the sacrifice of his very life. If we offer it with due respect, as much as can afford to do, we would be actually pleasing the Lord Himself."[17]

Finally, *Ekanaath* advises us to regard all beings as the manifestations of Divinity. That happens to be the main basis on whieh his philosophy of life rests. We must, according to him, learn to feel the presence of God everywhere. It is only when this conception develops into an actual feeling and when the feeling grows into a strong conviction, that it would be a directing force in our lives. Then alone shall we be able to develop proper devotion for the Lord. And then we would have the privilege of having the intuitive vision of the Lord together with His Bliss."

" He is a real devotee," avers *Ekanaath*, " who loves the Lord more intensely than his very life. He who does not entertain such a profound love for the Lord and who worships Him with superficial devotion, is like a blind bird that flies but does not reach the desired spot. .. The Lord will jump to the succour of a real devotee who is endowed with such a deep attachment for Him. He who unfurls the flag of such an intense devotion for the Lord, would taste the extreme sweetness of His Grace. A devotee who regards

and reveres those he meets as Lord Himself, becomes the most beloved of the Lord. He would be considered by the Lord to be His life-breath and would be able to have Him by his side at every beck and call."[18]

Thus does *Ekanaath* exhort us all, to discharge the duties of our respective *Varnaas* and *Aashramaas* faithfully in a spirit of dedication to the Lord, intensify the fervour of our devotion for Him and thereby attain and enjoy the vision and Bliss Divine. Such is the Supreme Ideal which *Ekanaath* attained himself and placed before sincere aspirants.

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5.	Bhag	XI-17-51.
6.	,,	XI-18-44.
7.	,,	XI-17-43.
8.	Manu	VI-2.
9.	Bhag	XI-1-2.
10.	Manu	VI-8.
11.	,,	VI-33.
12.	Bhag.	XI-18-20 and 16.
13.	,,	XI-18-21-28-46.
14.	Eka. Bhag.	XVII-124-130.
15.	Eka. Bhag.	XVII-259-264.
16.	,,	XVII-156-159.
17,	,,	XVII-426-428.

Delight Infinite

I enter in Thy Existence
Deep and devastating.

The Contrasts confluence
And the harmonies disintegrate.
The root of my life
Totally virbrates at a stretch
And transcends all its phases
From nothingness to fullness and back
And back to fullness,
Multiplying and enriching itself
Unobstructed.

Darting into the deep and the blue
My pointedness pours itself and Collapses
In that agony of bliss
Sweetly suffocating.

Timeless moment, spaceless dot
All dimensions reduced to nought,
I mingle and efface myself
And also my haunt of consciousness..
Life enfranchizes the Liveliness of it..

The Golden Star illuminates
Its smiles all over the deep and the blue.
And I simply float in Thee –
Delight Infinite.

— **Prof. Govind R. Joshi**
M. A.

A Study in Mystico-Religious Phenomenology of Early Indian Thought

Dr. V. N. Deshpande, M. A., M. Sc., Ph. D.

Synopsis.

Meaning of dominant mythico-religious symbols (i. e. divinity-symbols) originate in the matrix of mystico-religious experience (i. e. *darṣana* or *sākṣātkār*).

The semantic structure of '*anubhava*' and '*tat-maya*' is explicated.

Cassirer's genetic account of the dominant mythico-religious symbols (such as God symbols) issuing out of the mythico-religious experiential soil is given.

The response to mystico-religious experiences can be of two types.

(1) One type, setting up such experiences as the paradigmatic, *the* only *real*, tend to give rise to the religion and metaphysics of absolutism (*ekam sat*: एकम् सत्); the form of life such a response entails is flight from socio-cultural empirical reality and a salvation religion.

(2) The second type of response to mystico-religious experience is culture creative; it leads to the ideology of *rtasatya* (ऋतःसत्य); the form of life it entails, embodies an active ideational mentality (*pravratti*: प्रवृत्ति) and is empirically grounded; it expresses zest for living, individual and social.

(3) The warp and woof of early vedic culture shows both these orientations and the corresponding forms of life.

(4) The analysis in this essay, brings out the intimate relation between experience (*darṣana, anubhava, sākṣātkāra*) and the form of life (*sanskriti, dharma* and *tatvajnāna*).

(A) MYSTICAL PERSPECTIVE.

Meaning originates in experience is a truism which (at least) holds excellently in case of the meaning of mystico-religious (mythico-religious) symbols.

But the question is : What is experience ? The semantical structure of the Sanskrit equivalent, *anubhava* (अनुभव) is quite illuminating. It means, literally " to become a little of that "; and "that" here, is *tat* (तत्) "that" which is experienced.

What is "tat"(तत्) ? Tat is a spatio-temporal entity, which has entered into the experiential orbit of the subject. The"experience" of such an entity, leads the subject on, to ask: " What does the entity mean ?" ; and later, " What do I 'know' of it ?"

Now, meaning may originate in two ways : (i) It may be due to certain spontaneous intimations,a flash or an insight ; (ii) or through deliberation.

The meaning of the entity (तत्) at any given moment of time, in a particular experience in the nature of the case is much narrower than the total potential meaning complex casually connected with the entity as a whole. A fruitful Sanskrit concept, which captures the notion of this total potential meaning complex is *āśaya* (आशय) that, which is incapsulated, already implicit, (literally) sleeping, residing in, and causally connected with the entity. Logically, the experience and the *àśaya* causally connected with an entity, is necessarily wider than the meaning of the entity, *in any context of use*. The meaning of an entity is always a concrescence, and hence never static.[1]

Secondly, and this is important, the meaning of an entity is always meaning in a culture-context (i. e. samaya : समय) or tied to a culture surrounding; or, the meaning of (especially, of the mythico-religious) entity is always a function of the " form of life " and the specific culture surrounding of the group, at any given culture-time. If the culture-time changes, and so the form of life, the meaning must also undergo corresponding changes.

The psychology of " *anubhava* " inbuilt in its semantic structure, brings out a very important characteristic of experiencing. " To become a little of that," is, to become psychologically, " *tat-maya* " (तत्-मय : तन्मय) – to attain such-ness or that-ness. In psychological terms, this involves identification. In any profound or intense experience, such identification of feeling, of "oneness" with

that,is too well known to need any theory. This feeling of "one-ness," I think, constitutes a fruitful starting point for any analysis of the structure of mystical experiences.

It is at the subsequent phase (after such experiencing, i.e.after the identification phase is over), that the experiencer attempts to seek meaning of his experience.

Now, the situation can be described in this way : After the subject has " Undergone " such an experience, he seeks to " understand " it. To understand, is to seek meaning.

The logic of " Under-stand " in this context, is very instructive. To understand, literally, is to try to stand under the (original) experience; i. e. to experience it again. Now, you cannot step into the same river twice;[2] i. e. you cannot literally experience again (literally, stand under *the* experience again). But you can try to " relive " it (the experience) as closely to the original, as possible. But a " reliving " would entail what psychologists may call, empathic identification.

The next question is : how does the subject understand, or seek meaning and communicate it to others ?

The experiencer's intense (mystico-religious) experience, involving the total involvement of his entire being, is too complex and rich for adequate articulation of " meaning ". His articulation falls hopelessly short of the experience, he has " undergone ". Only some aspects (a part) of his experience, he is able to articulate (express its meaning). And he tries to hold, fix, or pour this meaning in a (material) symbol.

The genesis of the symbol, out of such experiences resembling the mystical, is excellently described by Prof Ernst Cassirer:

" For a person whose apprehension is under the spell of this mythico-religious attitude, it is as though the whole world were simply annihilated; the immediate content, whatever it be, that

commands his religious interest, so completely fills his consciousness that nothing can exist beside and apart from it. The ego is spending all its energy on this single object, lives in it, loses itself in it. Instead of widening of intuitive experience, we find here its extreme limitation; instead of expansion .... we have here, an impulsion towards concentration; instead of extensive distribution, intensive compression. The focussing of all forces on a single point is the pre-requisite for all mythical (mythico = mystico-religious) thinking and mythical formulation. When on the other hand, the entire self is given up to a single impression, is 'possessed' by it, and, on the other hand, there is the utmost tension between the subject and object, the outer world; when external reality is not merely viewed and contemplated but overcomes a man in sheer immediacy, in the emotions of hope, or fear, terror or wish fulfillment, then the spark somehow jumps across, the tension finds release, as the subjective excitement becomes objectified and confronts the mind as a god or demon."[3]

The experiences, I said, are *very inadequately held in symbols;* but if they are to become cultural possessions, they must be shared, become communicable. That we live as members of a cultural group, must require some kind of socialization of these private (quasi-mystical ?) illuminations. Any socialization has to be the socialization of these experiences through symbols – i. e. these symbols must become the cultural possession of the group in which they arise. The symbols and the concepts they embody, have to be shared – and become communicable, and accepted as such by the group. If these conditions are not fulfilled, the symbols may still be floating, but are vacuous as their cashability (as vehicles of meaning and general acceptability) are open to question. Hence, symbols, if they have to become part of the cultural fabric, have to undergo this process of socialization – i. e. sharing of meaning, criticism, analysis, acceptance, modification etc.

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Now, two distinct types of mystical perspectives associated with two correlated distinct forms of life originate, as a consequence of two distinct kind of responses or orientations, to such mystico-religious experiences.

For some, such mystical experiences would constitute the only paradigm, the experience par–excellence, to such an extent, that it would constitute for them, the only reality (एकं सत्). This experience thus becomes, the only Absolute experience, and its mythical objectivization would correspond to the Absolute (with capital A).

The mythico–religious objectivization of this motif finds its expression in a concretized form in myth, ritual, iconography and the conceptual form of the dominant divinities.

Thus, the divinity at the moment of worship and adoration in the frame of reference of the subject is the only one (एकम् सत्). (RV speaks of such divinities : *Viṣvakarma* hymn (*RV* x 81); *Hiraṇyagarbha Prajāpati*, x, 121, *Vāc ambhrini* hymn x, 125; in the *Nāsadîya sukta* x, 129,–etc.).[4] Also, in this ideology, the mystical experience is the only standard of Reality. Logically then, any other, than this Absolute paradigm, falls short of the criterion of Absolute Reality, and may be looked upon as either having a lower degree, or an illusion (माया).

A philosophy erected on such premises has then, the problem of explaining or rather explaining away the empirical experience of the enormous sensible diversity. One "model" explanation of explaining away the diversity of the sensible world is "नेति/नेति" explanation provided in the *Brhadêranyaka upanisad*.[5]

A way of life engendered by such a philosophy must involve flight from life, society and the empirical world. Psychologically it involves a pathological nostalgia for the paradigm mystical experience and a wish to remain in that state for ever.

To remain in the paradigmatic experience itself forever, thus becomes the, summum bonum, the ultimate end and goal of life. This logically involves " release " (*Mukti*) from the tyranny and bondage of the profane life.

The intense paradigmatic mystic experience has an experiential structure which on hypostatization provides the soil on which many metaphysical concepts of salvation (release) take their rise.

This experience is ecstatic (blissful); psychologically, the subject experiences a state of unconditionedness, release; he is as if in a timeless, spaceless condition; psychologically, he is a *mukta*. Such an unconditioned state of bliss, then becomes paradigm – the goal towards which his quest and efforts now become exclusively devoted. The "*yoga*" in its technical and metaphysical aspects, is a system of thought and action to reach and remain in this ecstatic (blissful) unconditioned state. Mercia Iliade, describes *yoga* as an endeavour to reach freedom and immortality.[6]

The *yogin*, in a state of *samādhi* transcends the tyranny of time and space; he is unconditioned; in a state of ecstasy, he experiences complete bliss. This psychic experiential structure provides the nucleus for mataphysics (philosophy) and techniques which would enable one to reach the final state, again and again – rather to reach the state and remain in it forever.

(B)

(ii) The second response to genuinely mystical experiences, have none of the life-negative, absolutistic features, mentioned above.

All creative acts are acts of intuition and arise in feeling and intense emotion and in this sense mystical.

But, if these creative acts are to become cultural possessions, they must submit themselves to the process of socialization – i. e. to criticism, analysis, acceptance, modification or rejection by the popular culture group. For the mystico-religious subject, the immediacy of experience which constitutes the matrix of the creative act, constitutes the only absolute paradigm of knowledge of Reality; by constituting this, as the absolute paradigm, he devalues the role of the socialization process in the acquisition and growth of knowledge.

This type of response, or orientation (which I am now about to delineate) to mystico-religious experience, embraces the reality of the immediacy of experience as well as the reality of the socialization process. It is in this orientation, that conditions for genuine knowledge and its cumulative growth are rendered possible.

I believe, that such an orientation is expressed in the following hymn of Ṛgveda in these words :

बृहस्पते प्रथमं वाचो अग्रम् यत् प्रैरत् नामधेयं दधानाः ।
यदेषां श्रेष्ठं चदरिप्रमासीत् प्रेणा तदेषा निहितं गुहाविः ॥ (RV. X, 71, 1)

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत ।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मी निहिताधि वाचि ॥ (RV. X, 71, 2)

[O *Bṛhaspati*, that was the first beginning of Holy Utterance, when (the Seers) set out, name-assigning, that spotless (possession, or aspect) which was their noblest, which had been hidden in secret, was revealed out of affection.[7]] (RV. X, 71, 1)

[Where the wise (seers) have fashioned Holy Utterance with their intellects, as if sifting grain with a sieve, there (in that) the comrades recognize the comrade-hood (s), (for) their auspicious mark is contained in (Holy) Utterance.][7] (RV. X, 71, 2)[6]

I believe, that the following two phases in the genetic development of cultural symbols (here, नामरूप) are enunciated in the above remarkable hymn :

(i) The phase of the creative act (viz.that of naming) whereby the symbol takes its birth is through intuition प्रेरणा. Propelled by प्रेरणा (intuition) the wise seers name (i. e. create language).

(ii) In the second phase, the experience of naming propelled by *prèraṇā* (प्रेरणा) is subjected to purification and criticism [the wise (धीराः) like purifying through a sieve the grain, purify (by analysis & criticism) language.]

In this mystico-religious perspective empirical knowledge is wholeheartedly accepted. Sun (the *Sūrya*) renders the world sensible (visible). But, it is Savitṛ, the creator of universal forms (विश्वारुपाणि) and the propellor, and stimulator of intelligence brings to birth (like a poet) the world of forms, through the medium of name and forms.[8]

Also, this orientation logically entails the view of the world as a cosmos (*ṛta*)–an ordered world; the world of forms is a world which is ordered. There is not only order in nature, there is also

order in the moral and social world and that is what *ṛta* denotes. The conception of ṛta appears in innumerable hymns of the ṚV. Not only men, but even gods are subject to *ṛta*–they are not only the sustainers of ṛta, but are themselves subject to it.

Faith in quasi-mystico–religious rationality is implicit in this ideology. To seek to understand this order, and act accordingly becomes the supreme value. Not surprisingly, the later " dharma " concept is traced by many scholars to *ṛta* ; " dharma " means natural, moral and social rules (i. e. norms, duties and privileges) whereby the social, moral and natural order could be sustained (supported or maintained).

The kind of orientation, this mystico–religious perspective embodies, is creative. That beyond the sensible and known world, unchartered regions exist, that the manifest order (*ṛta-satya*) is only part of total reality (consisting both the manifest मूर्त and unmanifest अमूर्त) is a faith that underlies this ideology.

The well, known Puruṣa-sūkta (RV. X, 90) is extremely valuable in rendering explicit in symbolic terms, the positive values of this ideology.

Puruṣa symbolizes in anthropomorphic terms, the structural and functional order of the society. The worship of Puruṣa means implicitly the prayer for dedication and service of the society, and the religious acceptance of the social order in its structural and functional aspects. The quasi-religious humanistic tendencies here, are quite explicit.

But, is the worship of the society merely anthropomorphic idolatry ? The Puruṣa does not exhaust society and nature; he transcends them; he is " ten fingers more" (अत्यतिष्ठत् दशाङ्गुलम्). Then, all that is the manifest reality (i. e. manifest Puruṣa) is only a part of total reality, the un-manifest being brought out in the phrase, " अत्यतिष्ठत् दशाङ्गुलम्."

It is this still un-manifest and elusive Reality that enchants and attracts the creative minds. It draws the best of their creative energies, so that, more and more of the un-manifest could be made

manifest, could become part of the "Knowable" world, become part of *ṛta-satya*.

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(B) Religious perspective.

Though, mysticism and religion constitute one conceptual continuum, it may be desirable to distinguish the two.

Of religion, we may ask : what values does it embody ?

We saw earlier, that to mystico-religious experiences, two responses are possible, giving rise to two distinct ideologies and two distinct forms of life.

The absolutistic, salvation-seeking religious form of life, idealises transcendental, other-worldly values. To be born is spiritually a disaster, as it enchains the soul to worldly bondage and the attendant pain and misery of living. Death is a means of "release". A famous oft-quoted Vachana of a Karnatak saint is : "*Maraṇa vé Mahānavami*" (मरण वे महानवमी). It is auspicious to die. *Puṇya–tithi* (पुण्य-तिथी) symbolizes the auspiciousness of the day of death.

The empirical world is a waiting room, and empirical life is a continuous waiting for the day of deliverance.

The rituals associated with this form of life must embody these values. *Bhasma* (*çitā–bhasma*) is a symbol of death and deliverance; and so are the waters. *Bhasma* and the waters hence attain enormous prominence in ritual use.

The metaphysical faith underscoring the ritual use of waters, is this: from the waters everything originates, and into the waters everything goes back.

Death, release, formlessness, become central concepts in this ideology. The infinite waters symbolize formlessness, and mediate deliverance. *Aditi* represents the paradigmatic female divinity symbolizing the infinite waters.[9] The gods were rapturously residing in the waters. She gave birth to eight of them. Out of these, she takes back to the gods, seven of them; they are "released"

from the bondage of living and death; she unbinds them. (*Aditi* is the veritable " Mukta "; she is an unbinding female.)

But, from *Aditi*, the eighth one, *Mārtāṇḍa* is also born; this birth of *Mārtāṇḍa* endangers the birth of *prajā* (प्रजा) the living beings, who are born for death. (प्रजायै मृत्यवे, RV. X, 72, 9).

(2) If " formlessness " is a spiritual value to be sought after, psychologically, the formless state is the state of ecstasy, the state of bliss, or, it may be the state of ' Zero '-hood (*śunyatva*).

To seek such a state and remain in it for ever, becomes the supreme end of the religious activity.

Now, a distinction of great importance, to the sociology of religion is the esoteric and exoteric religious groups, and the corresponding difference in their life values.

The esoteric circle is the circle of the initiated, the *guru*, and the religious elite; the exoteric is the laity, the common people, and those outside the esoteric circle.

For the laity (the exoteric) religious values and aspirations find concrete expression in the normative rules of *pāpa* (sins, demerits) and *puṇya* (good acts, merits). An important religious merit (*puṇya*) consists in supporting and maintaining the religious elite class (the *gurus*, the *brāhmaṇṇās*, the *brahmaçāri*, the *sadhus* etc.); sociologically, such normative rules help to sustain (support) the esoteric religious elite. Dharma in the sense of a body of religious normative rules, duties, privileges, obligations are really directed (relevant) to the laity. Conformity to *dharma* for the laity constitutes merit (*puṇya*), and non-conformity constitutes demerit (*pāpa*)

But with the religious elite, the situation is different. For them, the supreme value is salvation, release (*mokṣa*). This logically entails, a strict non-attachment to the very living itself; this involves abnegation and renunciation of all the zest for living; the zest to live involves the satisfaction of desires; hence, the religious imperative for destroying desires, or transcending them. The will, hence has to play the negative role of destroying all desires and hence is all important (in this negative function) in this form of life.

The state of " release " or *siddhahood*, is beyond all the pale of *dharma* (i. e. beyond all religo-social normative rules); it is a

state which transcends all ethical and social differences (द्वंद्वातीत); and beyond all ethical qualifications (त्रिगुणातीत). The religious ethical rules which the laity dare not violate at the peril of religious sanctions are not only irrelevant, for the supreme ends of salvation, in fact, they must be transcended, lest these religious acts (*puṇya*) would enchain the siddha to *saṁsāra*.

The other type of response (orientation) to mystico-religious experiences, exhibits, "an active ideational mentality."

The form of life based on such a response implies *ṛta-satya* ideology. The analysis of symbolic form of the dominant divinity symbols in the Ṛgveda – viz: *Indra, Sūrya, Agni, Savitṛ* etc. – reveal to us a culture form which embody the values implicit in *ṛta-satya* ideology.

This cultural form exhibits "an active ideational mentality" (प्रवृत्ति). It shows the least inclination either of a rejection or of a flight from the world; there is here, no paralysis of the will to live, and no obsession about the miseries, pain and the strain attendant upon the so-called burden of living." Most suprisingly, it shows a remarkably sane and stoic attitude towards that "supreme and final crisis of life," viz. death. Death has to be accepted as an inescapable inevitability says a Rgvedic poet: "Even to the well-fed man comes death in varied shape." After the dead have departed, the living must continue to live with zest, cheer and dance. "These living men have from the dead, been parted; Our calling of the gods is now auspicious. We have come near, prepared for dance and langhter; Till future days prolonging our existence. (RV. X, 18, 1)." "As days in order follow one another, As seasons duly alternate with seasons, And as the later never forsakes the earlier, so settle then the lives of these, ordainer."[10] (RV. X, 18, 5)

It is a better part of wisdom to pray for joy, and laughter for those who live, rather than wallow in grief for those who are no more. In positive terms, it shows an energetie zest for living, a concern for acquisition of those things – tangible and intangible, material and spiritual–without which life would be futile, meaningless and empty – viz. wealth, strength, long life, sons, vigorous

mental powers, intellectual goods (intelligence, speech) etc. Also, it shows concern for social values – ordered social living, ethical behavior towards other fellows, a firm leader and king, and freedom from internal and external enemies.

In sum; this cultural form shows the greatest orientation towards a " meaningful " living–here and now–and the maintenance of order (*ṛta*) – social, moral and natural. The existence of such a culture – circle as exhibited through numerous hymns of the *Ṛgveda* needs no further conclusive proof.

To sum up: The phenomenological analysis of mystico–religious experience, reveals two kinds of responses, giving rise to two distinct ideologies (thought-forms) and two distinct forms of life.

(1) The absolutistic, salvation – seeking. religious form of life, idealizing transcendental, other worldly values.

(2) And the empirically oriented, embodying an active ideational mentality and upholding social and individual values for an ordered living here-and-now.

Logically, these two forms of life constitute, two distinct kinds of culture-forms; though conclusive historical evidence of the existence of *two distinct* culture-forms in early Indian culture, is not available. This is only because, the texture of even the earliest thought is constituted of the warp and woof of the two thought-forms (ideologies) and hence is a synthetic blend, whose strands cannot be so neatly sorted out. Culturally, it would be fruitful to correlate these two thought-forms, as originating in two distinct culture-forms, and as indicating two distinct ways of life (form of life).

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For any errors in the paper, I alone am responsible.

References

1. The term is Whitehead's. Refer article on " Whitehead " in *Encyclopedia of Western philosophy and Philosophers*, London, Hutchinson, 1960, p. 405.
2. " Experience,' he (Whitehead) believed, comes to us in the first instance in the form of vaguely interconnected *continua* of feelings, and not in the form of clear-cut sense-data. .. We should start .. not from clear-cut items; but from the sense of *something going on*, with a spatio-temporal spread .. he (Whitehead) presents a perspectival view of structures within the continuum of natural events, each unified from its own centre, this centre being looked on as the locus of an active subject of experience, forming itself from its interrelations with the whole of its environment; in Whitehead's terminology, it is a ' concrescence of prehension." Ibid.
3. Ernst Cassirer, *Languags and Myth*, Dover, p. 32-33.
4. Viśvakarma is described as, " देव एक: " (RV. X, 81, 3); Hiraṇyagarbha Prajāpati as, " पति: एक आसीत् " (X, 121, 1), also as, " देवेषु अधि देव: एक: आसीत् " (X, 121, 8); Vāc Ambhriṇi, as " राष्ट्री " (X, 125, 3) etc.; that (the Absolute) " तत् " as "एकम्" (X, 129, 3).
5. Bṛhadāraṇyaka Upaniṣad, iii, viii, 8; also cf, iii, vii, 23.
6. Mercia Iliade, *Yoga, Immortality and Freedom*, London, 1958, Routledge and Kegan Paul.
7. Translated by F. Edgerton in, *The Beginnings of Indian Philosophy*, Allen and Unwin, 1966.
8. *cf.* Macdonell on Savitṛ, in Vedic Mythology.
9. RV. X, 72.
10. Translated by Macdonell, Hymns from Ṛgveda, Cultural Heritage Series.

The Concept of Shri in Shri Vaishnavism

Prof. K. S. Narayanachar, M. A., B. Sc., Dharwar.

One of the basic problems of metaphysics is the harmonisation of the religious, moral, aesthetic and scientific intuition, that mankind has been able to collect from time to time. The different systems of thought are all no more than different approximations to this ideal of complete explanation of all experience. This is a never-ending process of perfection, but sometimes certain important steps are reached, of permanent value. The concept of *Shri* is one such, as it will be shown here, with its counterparts, perhaps, in other similar systems of thought. It is a concept that adds a qualitative dimension to Reality which, without it would degenerate either into an Absolute or a scheme of Mechanism. It is a concept that interprets Evolution positively as an Emergence of the Universe from an initial chaos, like a flower from its potential condition within the life-sap of the plant, it admits Adventure as an essential process of life and saves it from pessimism by including in it ideas of harmony, coherence, importance, relations, relevance, freedom, faith and hope. It is the very basis of Aesthetics, as it accounts for beauty as an inseparable accompaniment of reality in all stages of its evolution. It is, above all, a concept that makes all *Shruti* meaningful as it is based on and derived from them. Any *Kaarana Shruti* (*upanishadic* statement regarding the causation of the universe) makes it clear that Creation was undertaken by the Creator to achieve positive pleasure. The *Brhadaaranyaka*[1] states that the Primordial Organism which contained all the promise of

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Note:- The vowel sounds in the transliteration of Indian words and names in this article follow the following scheme :-

अ– a, आ– aa as in ' war ', ' call ', इ– i, ई– ee as in 'sheep', 'seen', उ– u, ऊ– oo as in ' moon ', ' cool ', ' loop ', ए– e as in 'say', 'way', 'made', ऐ– ai, ओ– o as in 'code', 'roll' औ– au

1. I. iv. 1 to 4

this later creation or emergence of excellence, sighed in boredom in its absence in the concrete; His very will to Excel Himself caused Him to 'grow' and brought Him the title 'Brahman', (from the root √ bṛh = to grow, √ bṛmḥ = to groan) so that what 'fell' (√ Pat, to fall) in this act of Self fulfilment was a pair of the Divine Masculine and Feminine elements, (*pati* and *patni*). It is a concept that accounts for the process of Individualisation of the world with its innumerable centres of experience, as an act of Mercy on the part of that Primordial Organism *(Purusha)* by giving them new occassions to take names and forms. The *Kaarana Shruti*[2] of the *Taittireeyas* declares that creation is 'Well-Done' (*Sukṛta*) leaving no room for theories of *adhyaasa* (superimposition) or *ajaat* (no-creation). It describes creation explicitly as an act of Extension of Bliss, as it is still sustaining it and pushing it from activity to activity, "For, who could labour to draw in the breath or who could have strength to breathe it out, if there were not that Bliss in the heaven of his heart, the ether within his being? It is, He that is the fountain of Bliss."[3] All creation is represented as throbbing with the cry that it shall emerge from Chaos into Order, from Darkness into Light, and from Death into Life, as the *Brhadaaranyaka* beautifully puts it in the well known passage " *asato maa sad gamaya* .... " etc. The concept of *Shri* treats this cry as meaningful and holds out a promise of Hope and Faith in a future Great Good – *Shreyas* and *Kalyaana*. Only, we have to plunge into the ocean of wealth of symbols and their meanings as developed by great *Achaaryaas* through many centuries. This is the only alternative for philosophers who would like to avoid the clashes between Absolutism and the claims of a religious life, between convictions and feelings between reason and revelation, and between the requirements of life here and hereafter.

The concept of *Shri* has a lot to do with the tangled problem of *samanvaya* of the *Saguna* and *Nirguna* statements in *Vedaanta*. The seers of the Veda never questioned whether Reality could be described, or they would not have so well attempted it or achieved

2. II. 6-7.
3. II-8, Tr. Aurobindo, *Eight Upanishads*, p. 203.

it. The question whether life was real or unreal was also not present to their minds; for they took interest in it abundantly. But they felt there must be more in the heart of Reality than what they saw, and they pursued after this mystery. This pursuit is uninterruptedly continued in the *rahasya* part of the *Veda* called *Upnishads*, but in a plainer language than that of the *mantra* or *braahmana* part. Very few people seem to have realised the unorthodoxy of setting the teaching of the *Veda* in opposition to those of Vedaanta, which would thus be only *Vedabaahya*! But this error was indeed committed, the problem was raised, complicated, and solved in many funny ways. A strange type of *samanvaya* was that *Nirguna* (interpreted as 'without any characteristics') was the higher, while *Saguna* was the lower, aspects of Reality, thus bringing in 'grades' into Reality. This is no *samanvaya* at all as both aspects are not ultimately retained in a balance of degree of Reality, while the one nullifies the claims of the other. It is here that the concept of *Shri* in *Vishistaadvaitaa* provides an alternative explanation in terms of a better *samanvaya*, by introducing the concept of 'context' and 'purport' for every such *vaakya*, to show that every *nirguna vaakya* means to point out that Reality is free from this or that 'imperfection' while their counterparts of *saguna vaakyaas*, preceding and succeeding them, complete the description positively, thus affirming God, (i) as opposed to all imperfections, and (ii) as the abode of all auspicious excellences, as is shown in the *Ubhayalinga Adhikarana* of the *Vedaanta sootra*, of *Shri Bhaashyam* of *Raamaanuja*. God is the final description of all Reality here, comprehending within Himself all categories. He is the Organism, *Purusha* above whom there is nothing higher whatever:–

पुरुषान्नपरं किंचित् सा काष्ठा सा परा गतिः

as the *upnishad* says.[4] This *parama purusha* is not an *ishtadevata* or personal god, as He is often wrongly interpreted but the final summing up of all Reality, a picture of whom is drawn variously at the *Purusha Sookta*, the *Vishvarupa darshan yoga* of *Gita*, the *Brahma Stava* of *Shri Raama* in the Raamaayana[5] and the *Vishnu Saha-*

4. *Katha*, I-iii-11.
5. *Yuddha Kaanda*, 120.

sranaama of *Mahaabhaarata*, to mention a few well-known instances; and is sought to be described in every word of the *Veda* and subsequent literature It matters a lot to describe this *purusha* as 'He' or 'It'[6], i. e. as possessing values or devoid of them, as the Abode of Excellence श्री निवास or Devoid to Glory श्री दरिद्र. Thus the insistence on श्रियःपतित्व or Lordship of Glory, alone as the supreme mark of the Highest that ought to be worshipped, venerated, meditated upon, and sought as refuge, is not a sectarian limitation of Reality but the philosophical test of the adequacy of the idea of God or Reality. *Shri* is then, the embodiment of all Excellence in the cosmos, the body of God, and can never be separated from Him even in imagination. *Shri Raamaanuja* quotes innumerable *Shruti Vaakyaas* of different kinds to show that the entire *Shruti* with one voice proclaims only such Reality and no other.

"I have arrived at the conclusion that this is the doctrine of the scriptures, after a painstaking study of not only the endless number of all the various *Shrutis*, but also of the commentaries on them which have been accepted by judicious scholars.[7] *Shri Vaishnavism* holds that this Divine Consort of the Lord follows Him in all His forms and manifestations, becoming His Mercy (दया) when He becomes the Merciful (दयावान्) and so on. This idea is well expressed in the *Shri Sukta, Bhoo Sukta, Medha Sukta* and others. *Aachaarya Paraashara Bhattaaraka* says that in the *Upanishads* themselves *She* has not been separately described, as there is no need; for Lord Himself would have been undescribable but for Her association with him!

"O Moon-faced Mother! Rightly considered, the Bhagvan's Divine form and natural sovereignty are but the results of your excellent association with Him. Indeed, you but constitute His

6. "What is the use of avoiding the word 'God' and speaking always of the Supreme as 'It', simply because the Sanskrit usually but not, be it observed, invariably, – employs the neuter gender? The neuter in Sanskrit applies not only to what is inanimate, only to what is below gender, but to what is above gender. In English this is not the case. The use of *It* may therefore lead to far more serious misconceptions than to use the term *God* and the pronoun *He*." Shri Aurobindo, introduction to *Eight Upanishads*, P. xiv.

7. Vedaartha Sangraha.

Identity (suchness or character) and Glory. Naturally *Shruti* does not speak separately of you as you are already identified in Him."[8]

The Aachaarya submits that :–

"The earliest teachers of *Vedaanta* (like *Vaalmeeki, Paraashara, Vyaasa* etc.) have always treated the Divine *Shruti* as a treasure-house of your gem-like qualities; concequently, the Epics and other *Puraanaas* supported by sound logic were looked upon as the keys that could open the doors of that treasure-house."[9]

For this reason, Sage *Paraashar* has said in his *Vishnupuraana* :

"Eternal indeed is this Mother of the Universe, the Glory of the All-pervasive (विष्णु श्री:)."[10]

Then he proceeds to point out how this Glory follows him everywhere.

"Meaning in the word is *Vishnu* of which, expression is *Shri*; She is *neeti* if He is *naya*; knowledge is He *(bodha)* but intellect *(buddhi)* is She. He is *satkarma* if she is Satkriyaa. He is Pleasure *(Santosha)* while She is contentment *(Tushtih)*. She is will *(ichchhaa)* when he is Desire *(Kaama)* .. She is *Svaahaa* when he is *Agni*, *Gowri* when He is *Shankara*, *Prabhaa* when he is the Sun, *Kaanti* when He is the Moon, *Indraani* when He is *Indra* .. " and concludes: "Why say more ? Let me declare briefly: Among all Gods, Men and Animals etc. the masculine names are all He and She is all feminine names. There is nothing higher or other than these."[11]

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8. स्वरुपं स्वातंन्त्र्यम् भगवत इदं चन्द्रवदने त्वदाक्लेपोत्कर्षात् भवति खलु निष्कर्ष-समये ।
त्वमासी: मात: श्री: कमितुरिदमित्थंत्वविभव: तदन्तर्भावात् त्वां न पृथगभिघते श्रुतिरपि ॥
श्रीगुणरत्नकोशम् –28

Shri Bhattaaraka was a contemporary of Shri Raamaanuja.

9. देवि श्रुति भगवतीं प्रथमे पुमांसो त्वत्सद्गुणौघमणिकोशगृहं गृणन्ति ।
तद्वारपाटन पटूनि च सेतिहास संतर्कणस्मृतिपुराणपुरस्सराणि ॥ Ibid 10.

10. नित्यैवैषा जगन्माता विष्णो: श्री: अनपायिनी – वि. पु. I–viii–17.

11. अर्थो विष्णु: इयं वाणी नीतिरेषा नयो हरि: ।
बोधो विष्णु: इयं बुद्धि: धर्मोऽसौ सत्क्रियात्वियम् ॥ .. etc. and
किंचाति बहुनोक्तेन संक्षेपेणेदमुच्यते ॥

Shri is such an all-absorbing concept that all other forms of Excellence mentioned above are considered only elements in Her Glory, just as the word *Naaraayana* is so great as to include in it ideas like *Brahma, Indra* and others. This is what Shri Yamunaachaarya means by saying:

" O Mother ! Brahma, Eesha and other gods with their consorts are all but your servants, that is why your name is ' Shri ' and how can we sing your glory fully ? "[12]

He describes the Lord similarly :

" Brahma, Shiva, Indra and others are but drops in the ocean of your glory."[13]

In fact, the concept of *Shri* includes that of *Saraswati* or *Bhaarati*. Intellect, Sentience or knowledge, that makes all the difference between *Brhaspati* and *Vanaspati*, i. e. between the most articulate of gods ond the mutest vegetation, as *Shri Vatsaanka Mishra* puts it.[14]

There are some scholars who hold and propagate the erroneous view that in the *Veda* the conception of God is Henotheistic or Polytheistic and that there was no conception of one Supreme, which could include all other concepts. Nothing is farther from truth than such opinions, as Aurobindo has ably shown, and before him *Shri Vaishnava Aachaaryaas* had always held this idea. It is wrong to think that the conccpt of *Vishnu* was a later one and that He is a minor God simply because He is not celebrated in as many hymns as others like *Agni* are. This is not a matter to be settled on the basis of statistics. Shri Aurobindo writes :

देवतिर्यङ्मनुष्येषु पुन्नामा भगवान् हरिः ।
स्त्रीनाम्नी श्रीश्च विज्ञेया नानयोः विद्यते परम् ॥ वि. पु. I-viii 18-35

12. ब्रह्मेशादिसुरव्रजासदयितः त्वद्दासदासो गणः ।
श्रीरित्येव च नाम ते भगवती ब्रूमः कथं त्वां वयं ॥ चतुःश्लोकी – 1

13. ब्रम्हाशिवःशतमखःपरमस्वराडित्येतेऽपि यस्य महिमार्णव-विप्रुषस्ते ॥ श्रीस्तोत्ररत्नम् ॥

14. लोके वनस्पति बृहस्पति तारतम्यं यस्याःप्रसादपरिणाममुदाहरन्ति ।
सा भारती भगवती तु यदीयदासी तां देवदेवमहिषीं श्रेयमाश्रयामः ॥ –श्रीस्तवम्-9.

"The importance of the *Vedic* Gods is not to be measured by the number of hymns devoted to them, or by the extent to which they are invoked in the thoughts of the *Rushis*, but by the functions which they perform. Agni and Indra to whom the majority of the *Vedic* hymns are addressed, are not greater than *Vishnu* or *Rudra*, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance."[15]

"Shri Aurobindo seems almost to be paraphrasing the words of Shri Yaamunaachaarya quoted above, when he writes :

"To the *Vedic Rushis* there was only one Universal Deva of whom *Vishnu, Rudra, Brahmanaspati* .. are all alike forms and cosmic aspects. Each of them is in himself the whole Deva and contains all the other gods. It was the full emergence in the *Upnishads* of the idea of this supreme and only Deva. .. "[15a]

The only difference with the *Vaishnavacharyas* was that they chose to call this Deva by one of these names, *Vishnu* as this word had the widest meaning and capacity to stand for all others, as it meant "The All-Pervasive." *Shri Raamaanuja* writes that this is what is meant by describing all gods as but containers – शरीरम् – of that one Essence, the शरीरिन्, in the *Aprthak Siddhi* (i. e. non-separable but distinguishable) relation.

[16]"Thus all terms denoting any spiritual or non-spiritual entity denote in their primary senses, the Supreme Spirit. He can be denoted by all terms." He quotes from *Manu Smruti* the verse that declares that this same Lord is spoken of as Agni, Maarut, Indra, Praana or Eternal Brahman in many *Shrutis*[17], and concludes:

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15. *On the Veda*, pp. 358–9.

15a. Ibid, pp. 360-361.

16. तस्मात् सर्वस्य चिदचिद्वस्तुनः परमात्मशरीरतया तत्प्रकारत्वात् परमात्मनि मुख्यतया वर्तन्ते सर्वे वाचकाः शब्दाः
– Vedaartha Samgraha, para 75, Tr. by J. AB Vaan Buitenen, p. 235.

17. एनमेके वदन्त्यग्नि मारुतोऽन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणम् अपरे ब्रह्मशाश्वतम् ॥ XII–123

" In as much as the supreme Brahman has, as described above, entered into everything as the *Prasaasitra* or immanent ruler, the terms *Agni* ete. denote Him adequately as the term Eternal Brahman."[18] Thus it follows that just as this Divine Supreme is proclaimed everywhere in the *Veda*, His Glory also is equally well done.

Shri Vatsaanka Mishra Aachaarya says :

" O Mother ! Whatever Excellence is seen in all life, whatever Beauty is observed in forms, individually or collectively, whatever is Auspicious, whatever is spoken of as Existent in the Universe, – all that glory is yours. For these are well known in descriptions that identify them with you in expressions like *Shri* (श्रीः) or *Shrimat* (श्रीमत्)."[19]

The *Vibhootiyoga* (10th Chapter) of the *Gita* is nothing but an elaboration of the All-Pervasive Glory of the Lord as Excellence in the world among the various orders of creation; the Lord Himself sums it up in the well known words :

" Whatever is glorious or Excellent (श्रीमत्) or has a tendency towards auspicious growth, know all that to be an element of my splendour."[20]

" I am the Feminine Principle of Excellence, Fame, Expression, Memory, Intellect, Endurance and Forbearance."[21]

Shri Venkatanaatha, the *Vedanta Deshika* points out in his *Taatparya chandrika*, commenting on these words, that words like Fame etc. in this context are not confined to womankind duly, as they

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18. उक्तरीत्या परस्यैव ब्रह्मणः सर्वस्य प्रशासितृत्वेन सर्वान्तरात्मतया प्रविश्य अवस्थितत्वात् अग्न्यादयः शब्दाः अपि शाश्वत ब्रह्मशब्दवत् तस्यैव वाचका भवन्तीत्यर्थः ॥ – Vedaartha Samgrah, Para 77, p. 237
19. ऐश्वर्यं यदशेषपुंसि यदिदं सौन्दर्यलावण्ययोः रूपंयच्च हिमंगलं किममियल्लोके सदित्युच्चते। तत्सर्वं त्वदधीनमेव यदतः श्रीरित्यभेदेन वा यद्वा श्रीमदितीदृशेन वचसा देवि प्रथामश्नुते ॥ श्री स्तवम्–7
20. यद्यद्विभूतिमत् etc x Al.
21. कीर्तिःश्रीः etc. Ibid X–34

belong to men also; the word नारीणां (' of women ') cannot be taken as confined to women but as connotative of a Feminine principle called श्री that includes all else and stands foremost as such.[22]

The *uttaraanuvaaka* of the *Purusha Sukta* declares :

" Modesty and Glory are thy Eternal Consorts, by both day and night." ह्रीश्चते लक्ष्मीश्च पत्न्यौ अहो रात्रे पार्श्वे.

The *Neetaa Sookta* proclaims :

" She, the consort of the All-pervasive is Mistress of this universe." अस्येशाना जगतो विष्णुपत्नी

She is so infinite that the Lord Himself confesses in the *Gita* :

" There is no end to the Extension of my Glory."
नास्त्यन्तो विस्तरस्य मे. (X-19)

" There is no end to the my Divine Excellences." (X-40)
नान्तोऽस्ति मम दिव्यानां विभूतीनां.

Shri Yamunaachaarya alludes to this when he praises the Mother:

" O Mother, even the Lord, Thy Husband, cannot measure it as ' so much ', Thy greatness, which is His in a way ! "[23]

And following him, *Shri Vatsaanka Mishra* prays :

" Mother ! The limit of your Greatness is known neither to you nor your Lord."[24]

His illustrious son, the next Aacharya, *Shri Bhattaaraka* follows:

" O Mother Kamalaa ! The Divine Lover, Thy Lord Him-

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22 " कीर्त्यादयो नेह गुण विशेषा विवक्षिता: तेषां पुरुषेषु अपि वा उद्भूतत्वेन
नारीणामिति विशेषयोगात् । न च नारीशब्द: अत्र स्त्रीलिंगपदार्थ मात्रपर:
मुक्य बाधाभावात् । अतो नारीविशेष निर्धारणमेव क्रियते । तत्र च श्रिय
एव सर्वं नारिभ्यो अतिशयितत्वात् सैव प्रथमं वक्तव्या "

23 यस्यास्ते महिमानमात्मन इव त्वद्वल्लभो ऽ पि प्रभु : ।
नालं मातुमियत्तया ..... etc चतु:श्लोकी–2

24 देवि त्वन्महिमावधि:न हरिणा ना ऽ पि त्वया ज्ञायते ।। श्रीस्तवम्–8

self is drowned in the whirlpool of Thy sport, somewhere in the ocean of Thy Glory."[25]

"*Shri*" accompanies the Lord in all His Sports of creation, Sustenance and Dissolution of the Universe. One of the virtues of *Shri Vaishnavism* is that it considers creation itself as an act of compassion of God. It means the giving of another chance to the *Jeeva* to realise and enjoy Him, which is true sentience. The *Paancharaatra* literature declares :

"The protector Supreme, accompanied by Mother *Laxmi* of the form of compassion is sung about in all philosophy including *Vedaanta*."[26]

Though God possesses infinite virtues of various kinds and though many of them are common for this Divine pair, some virtues like Sovereignty, Stability, Removal of opposition etc. which are especially masculine are concentrated in the Lord while soft-heartedness, Forbearance, Inability to endure others' sufferings, etc. which are their feminine counterparts are concentrated in the Mother; thus it is possible for the devotee to enjoy Godhead both as One and One in two, as *Bhattaara* says.[27]

Aachaaryaas have established that the Lord undertakes creation and other activities, to please His consort, only after knowing Her mind – स्वर्गं दुर्गतिं आपवर्गिकपदं सर्वं च कुर्वन् हरिः यस्या वीक्ष्यमुखं तदिङ्गितपराधीनो विधत्तेऽखिलम्[28] – otherwise it would not be pleasurable sport to Him. "नान्यथाऽस्य रसदा स्यात् एकरस्यात्तया, क्रीडेयं खलु." *Shri* determines thus God's सत्यकाव्यत्व and सत्यसङ्कल्पत्व. Creation is described as the result of but a compassionate glance of this Mother Mercy at chaos. *Shruti* says :

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25. कमिता कमले क्वचन हि विभ्रमभ्रमिमुखे विनिमज्जति ॥ श्रीगुणरत्नकोशम् – 55

26. लक्ष्म्यासह हृषीकेषो देव्याकारुण्यरूपया ।
रक्षकः सर्व सिद्धान्ते वेदान्तेऽपि च गीयते ॥ लक्ष्मीतन्त्रम् 28–14

27. युवत्त्वादौ तुल्येऽप्यपरवशता शत्रुशमन स्थिरत्वादीन् कृत्वा भगवति गुणान् पुंस्त्व सुलभान् ।
त्वयि स्त्रीत्वैकान्तान् अदिमपति पारार्थ्य करुणा क्षमादीन् वा भोक्तुं भवति
युवयोरात्मनिभिदा ॥ श्रीगुणरत्नकोशम् –34

28. श्रीस्तवम् of श्रीवत्साङ्कमिश्र आचार्य –1

"असद्वा इदमग्र आसीत्। ततो वै सदजायत."[29] सोऽकामयत बहुस्यां प्रजायेयेति; "हन्ताहमिमा: तिस्रोदेवता: अनेन जीवेनात्मनाऽनुप्रविश्य नामरुपे व्याकरवाणीति"[30] etc. It is God's Mercy that has bestowed upon creation, a meaning and a purpose, harmony and orderliness. *Shri Venkatanaatha* says :

"O Mother Mercy of Lord *Shrinivaasa*, having looked at sentient beings lying undistinguished from insentient things at the great deluge, and felt pity for them, Thou dost bestow on them the association of bodies and senses."[31]

Creation has been imaged as the spontaneous blossoming from a bud, at a mere glance of the Mother :

"यस्या: कटाक्षमृदुवीक्षणदीक्षणेन सद्यस्समुल्लसितपल्लवमुल्ललास।"[32]

"उल्लासपल्लवितपालितसप्तलोकीं निर्वाहकोरकितनेमकटाक्षलीलां ..
श्रियमाश्रयाम:।"[33]

i. e. "Whose very side glance is the sport of causing the sprouting and protection of the seven worlds, supervising its budding and blossoming." etc.

In all the Descents (अवतार) of the Lord, *Shri* accompanies Him, like an Actress accompanying the Actor in the Ten Acts of this play – यद्भावेषु पृथग्विधेषु अनुगुणान् भावान् स्वयं बिभ्रती, यद्धर्मै: इह धर्मिणी विहरते नानाकृति: नायिका – as *Shri Deshika* puts it.[34] She partakes all His duties (सहधर्मिणी), pleasurable or painful, following Him with suitable forms, qualities, character and so on – स्वैरनुरुपरूपविभवै: गाढोपगूढानि.[35] The *Vishnu puraana* declares :[36]

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29. *Taittiriya* II–7.
30. *Chaandogya*, VI–iii–2.
31. अचिदविशिष्टान् प्रलये जन्तनवलोक्य जात निर्वेदा।
करण-कलेवरयोगं वितरसि वृषशैलनाथ करुणे त्वम्॥ दयाशतकम्–17.
32. *Shri Vatsaank Mishra*, *Shri Stavam* –10.
33. *Bhattaaraka*, श्रीगुणरत्नकोशम् –2.
34. दशावतारस्तोत्रम् –1.
35. Yamunaachaarya's *Chatushlokee* –4.
36. एवं यदा जगत्स्वामी देवदेवो जनार्दन:।
अवतारं करोत्येषा तदा श्री: तत्सहायिनी॥
पुनश्चपद्मादुत्पन्ना आदित्योऽभूद यदा हरि:।
यदा नु भार्गवोराम: तदाऽभूद् धरणी त्वियम्॥

"Thus, whenever the Lord Janaardana descends, then *Shri*, blossoming from the lotus, at the rise of the Sun called Hari, helps Him."

"When he came down as *Bhaargava Raama*, She became the Earth; when He descended as *Raghava*, She became *Seeta*, and as *Rukmini* when He descended as *Krishna*."

Even in the *Vaaman* (Dwarf) manifestation, when the Lord 'acted' as a bachelor, *Shri* accompanied Him on His chest, with His deerskin for Her Vail as it were![37] It is interesting to ask what would happen if She did not follow Him on such occasions. As Shri is the Embodyment of Mercy, who knows only to bless and not punish, अनुग्रहमयी, नित्यमज्ञातनिग्रहा, without Her. The other virtues of the Lord would but become vices, as *Deshika* puts it. It is She that tempers the justice of the Lord in the twin objectives of the Descent, दुष्टनिग्रह and शिष्टपरिपालन. An instance may be cited from the *Raamaayanam*. Long before the war takes place killing *Raavana* and his followers, an old *Raakshasi* by name *Trijataa* dreams of such a terrible future as a natural consequence to the ordeals to which *Seetaa* has been put by the surrounding womenfolk of *Raavana*, appeals to them to give up teasnig Her and to appeal to Her for Mercy. "Why hesitate ? Beg mercy of Her even if you have teased Her. A terrible future indeed is in store for *Raakshasaas* at the hands of Raama; and this *Maithili*, daughter of *Janaka* is easily pleased with but a salutation; She alone is enough to protect us from a great danger indeed."[39] But they do not listen to these words of caution.

राघवत्वेऽभवत् सीता रुक्मिणी कृष्ण जन्मनि ॥
देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी ।
विष्णोर्देहानुरूपां वै करोत्येषात्मनः तनुम् ॥ वि. पु. I–i–142–145.

37. "भिक्षोचितं प्रकटयन् प्रथमाश्रमत्वं कृष्णाजिनं यवनिका कृतवान् प्रियायाः"
Shri Vedaanta Deshika in देहळीशस्तुतिः ॥

38. वृषगिरिगृहमेधिगुणाः बोधबलैश्वर्यवीर्यशक्तिमुखाः ।
दोषा भवेयुरेते यदि नाम दये त्वया विना भूताः ॥ दयाशतकम् –15.

39. भर्त्सितामपि याचध्वं राक्षस्यः किंविवक्षया ।।
राघवाद्धि भयं घोरं राक्षसानामुपस्थितम् ।

Even when they have no mind to surrender *Seetaa* tells them, forgetting Her own sufferings for a moment.[40] " If that comes true, I shall be your protection." This, She fulfils indeed later on. When *Hanumaan* meets Her to convey the happy news of *Raavan's* defeat and death, he requests Her to allow him to kill those that ill-treated Her. But She stops him saying,[41] " Who could be angry with them, who are but dependent on their king and obey his command ? They will not now tease me as their king is dead. A true *Aryan* shall be merciful to sinners as well as to the virtuous, and even to those who deserve the penalty of death, for there is none that does not sin." *Shri Vaishnava* Aachaaryaas have seen a world of meaning in such instances in the Holy Epic and have written eloquently about the role of Mercy in all the deeds of the Lord. *Shri Bhattaara* uses this episode to point out that the Mother is kinder than the Lord, as She saved even those who did not surrender, while the Lord saved only those like *Vibhishana* or *Sugreeva* who had surrendered !

" O Mother Maithili ! You did protect even those *Rakshasi* women, whose sins had not yet dried as it were, from Hanumaan, without their asking for it. This act of yours excels all similar deeds of your Lord *Shri Raama*, of pardon granted to *kaakaasura*[42] and *Vibhishana*,[43] after their asking for it. Such mercy of thine which is independent of even an appeal, may bestow peace on us who are intermittantly sinning in our lives."[44]

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥
अलमेषा परित्रातुं राक्षसीः महतोभयात् ॥ – सुन्दरकाण्डम् – 27 44–46

40. यदि तत्तथ्यं भवेयं शरणं हि वः Ibid – 53rd Shloka

41. राजसंश्रय वश्यानां कुर्वन्तीनां पराज्ञया ।
विधेयानां च दासीनां कःकुष्येत् वानरोत्तम ॥
पापानां वा शुभानां वा वा वधार्हाणां प्लवंगम ।
कार्यं करुणमार्येण न कश्चिन्नापराध्यति ॥ युद्ध – 116–39-45

42. See *Ravmaayana, Sundar Kaand* – 38.

43. Ibid, *Yuddha*, 17 & 18.

44. यातमैथिलि राक्षसीः त्वयितदैवार्द्रापराधाः त्वया
रक्ष्यन्त्या पवनात्मजाल्लघुतरा रामस्य गोष्ठीकृता ।

The supreme function of *Shri* is thus an eternal श्रेयस् – or Good. That is why She is described by Aachaaryaas as श्रेयोमूर्ति.[44] *Yamunaachaarya* says : " Without the grace of the Darling of the Lotus-eyed Lord, never can there be any Supreme Good for individuals, whether in this world, higher or on the ways of Highest."[45]

The very word *Shri* is derived in Six different ways, showing Her functions.

1) श्रीयते चेतनैः इति श्रीः — One that is sought as refuge by devotees.

2) श्रयते भगवन्तम् इति श्रीः — One who appeals to the Lord on behalf of sinners.

3) शृणोति इति श्रीः — One that hears the prayers of devotees.

4) श्रावयति विमुखान् हितं इति — One who induces even the averse minded, to hear Her advice.

5) शृणाति आश्रितान् दोषान् — One who removes the sins of her devotee.

6) शृणाति गुणैः आश्रितान् — One who causes the multiplication of virtues in Her devotees.

Shri Vedaanta Deshika in his monumental work, *Rahasyaatraka Saaram in a Sanskritised* Tamil language, has dealt with this theme elaborately in the chapter called *Dvayaadhi Kaaram*, devoted to the explanation of the significance of the holy *Dvaya Mantra*, which is the second among the three mystic, esoteric doctrines of the *Shri Vaishnavaas*. It is called *dvayam* as it expounds Divinity as One-in-Two, as the final refuge of all creation. *Shri Raamaanuja's Sharanaagati gadyam* is a prose poem evoking the sympathy of this Divine Pair in a sublime mood of surrender and is considered as an

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काकं तं च विभीषणं शरणमित्युक्तिक्षमौ रक्षतः
सा नः सान्द्रमहागसः सुखयतु क्षान्तिः तवाकस्मिकी ॥ श्रीगुण – 50

44. श्रीस्तुतिः – of *Deshika*, 1.

45. श्रेयो नह्यरविन्दलोचनमनः कान्ताप्रसादादते ।
संसृत्यक्षरवैष्णवाध्वसु नृणां संभाव्यतेकर्हिचित् ॥ चतुःश्लोकी –3,

amplification of the *dvayamantra*. *Shri* is extolled here as पुरुषकार स्वरूपिणी – the embodiment of Means, for *mukti*. The 'Northern School' headed by *Deshika* include Her in the *Siddhopaaya*, holding that God is as much ready to save the *Jiva* as he is himself, and therefore God is सिद्ध उपाय. भक्ति and *Prapatti* are held here as साध्योपाय, means to be attained, in the absence of which the Lord would be accused of partiality and hard-heartedness. The 'Southern School' holds on the other hand that this latter means would be a limitation on the mercy of the Lord and exclude *Shri* from सिद्धोपाय. In other respects both schools are identical. This tradition is called the *Shri Sampradaaya* because of the special significance of *Shri* as different from those others where She is interpreted variously as *Maayaa*, or *Avidyaa*, or Arch-Creatrix of Illusions. If Philosophy analogous to creation is a process of bringing out the latent excellence of life from within the womb of vagueness of experience, the blessings – प्रसाद - of *Shri* is needed indeed. The *Aachaaryaas* have laboured hard in their poetic and mythological ways to suggest this very idea of a *Divine Grace* that is intelligently managing the Evolutionary trend in creation, helping it into greater and ever greater stages of Excellence. That is why God is described in the *Vishnu Sahasranaamam* –

श्रीवत्सवक्षा श्रीवासः श्रीपतिः श्रीमतां वरः ।
श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ॥
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥

Let us earn the grace of the Glorious Lord.

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Dr. Rānade's Philosophy of Approximation

Prof. B. R. Kulkarni, M. A., LL. B., New Delhi

" The religious non – agnostic ", Flint observes,[1] " holds that religious beliefs ought to have a rational basis whereas a non –religious *agnostic* holds that religious beliefs have no rational basis. The former stands for inevitability of rational proof while the latter's position is logically unjustifiable. He, – the non –religious agnostic, – has definite anti-religious or non – religious beliefs; but if he is an agnostic, can those beliefs be taken to be ultimately tenable ? " The whole discussion can be pinned down to a very important truth that we should neither be too confident of our knowledge about God nor *hold firmly to* anti – religious ideas though professing to be agnostics. The middle course seems to be that of a religious agnostic who opposes belief to knowledge and faith to reason. In so far as we do not have discussive knowledge about God but believe in his existence, or in so far as we cannot reason about the ultimate reality but have a firm faith in it, we are religious agnostics. Religious agnosticism is a healthy doctrine; it does not question the existence of God; it only questions the completeness of our knowledge of God. It is as though a synthesis of the thesis and anti thesis of the two doctrines of religious non–agnosticism and non–religious agnosticim.

What is granted to man is only partial knowledge; it is only God who can be non–agnostic for he alone can be said to possess all–comprehensive knowledge, his own knowledge included. This is what divine self consciousness means. This is what *Arjuna* meant when he said : Verily you alone know yourself by yourself (*Bhagavadgita x. 15*). God is apprehended by men according to their power of understanding. This power of understanding not being perfect, man has to strive towards perfection. Thus human self–consciousness hac to approximate Divine self-consciousness. As

1,) Agnosticism Pp 463 ff

regards knowledge of God, we have to traverse a path from non-religious agnosticism to religious agnosticism.

Dr. R. D. Rānade holds the doctrine of approximation not merely in epistemology; that doctrine runs through the whole of his philosophy. In epistemology there is approximation to Divine Self-consciousness as Truth itself; in metaphysics to Divine self-consciousness again as Reality itself. In both the sciences it is the Divine self-consciousness which is the goal, it being an epistemologico-metaphysical concept. Now in ethics man being morally imperfect has to strive towards moral perfection. Attainment of moral perfection as all approximation, is an infinite process. The same holds good in the realm of religion where the truth is: "not perfection but progress, not realization but approximation."

We may try to understand *Dr. Rānade*'s views[2] on some of the epistemological problems. The ordinary process of knowledge involves three things; the *Jñātā*, *Jñeya* and *Jñāna*. Can the *Atman* or the ultimate reality be known by this process? The *Ātman* is not knowable in this technical meaning of the term knowledge. But this does not mean that it is only a 'matter of faith'. The unknowability of *Atman* can be explained from the 'standpoint of philosophic humility.' Again, how can the *Atman* be known if he is the eternal knower? He knows every thing but who will know him? That *Atman* is the knower may have further implications: Does the knower know himself? Can the *Atman* be split into two, one part of which is the knower and the other the known? 'This is possible in the case of the *Atman* who can dichotomise himself'. He knows himself, He is self-conscious; nay, self-consciousness alone constitutes the whole reality. The *Atman* is an object of mystical realisation. Thus the highest stage in epistemology is to reach the self-consciousness. This realisation, however is not an event but a process. The self can not be realised all at once. We

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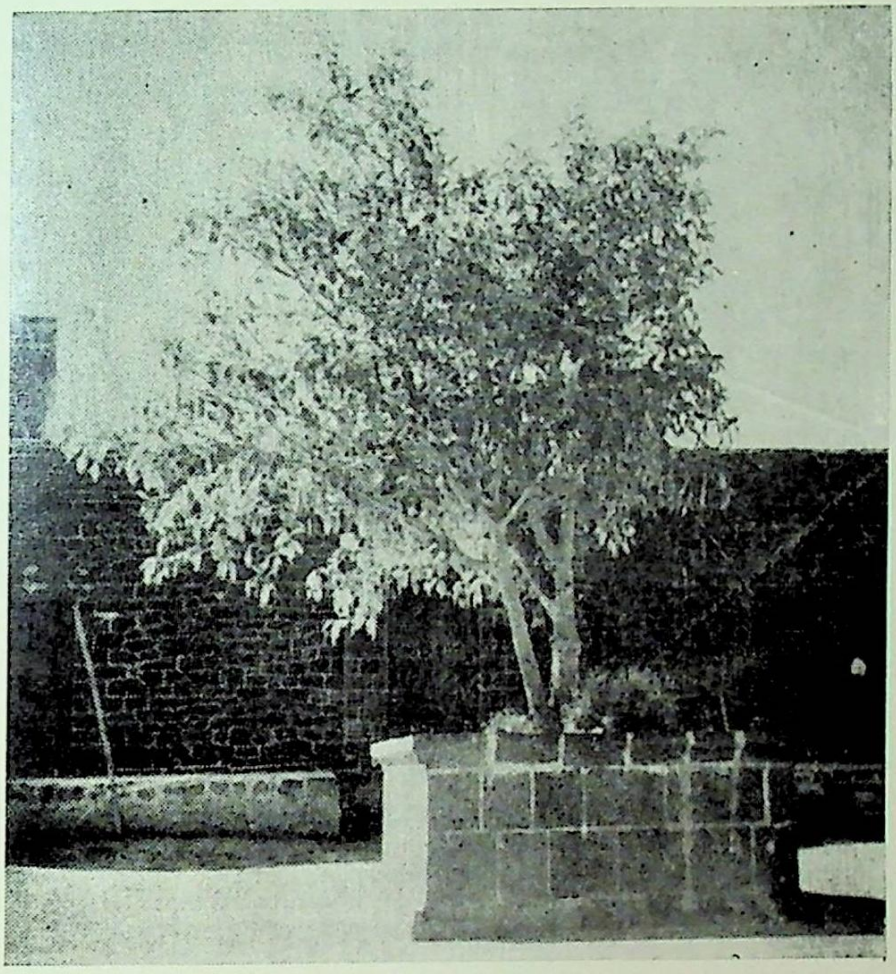
1.) Dr. R. D. Ranade : Pathaway to God in Hindi Literature : Page 197–198

2. A constructive Survey of Upanishadic Philosophy : Pp. 270–275.

SHRI GURUDEV

"Last Abode"



NIMBAL (District Bijapur.)

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have to reach it by degrees and this is what is meant by approximation.

Dr. Rānade further points out that the Divine Self-consciousness and not human self-consciousness is the pivot of all *existence*. It is the peak of all thought.[3]

But Divine Self-consciousness is not only the peak of all thought; it is the peak of all existence as well. The state of knowing the *Atman* can hardly be said to be purely epistemologica for knowing *Brahman* is no less than being *Brahman*. If reality can be said to be a coherent whole, then the knower of this coherent whole must be inclued in that perfect whole as an irreplacable part – for without him the coherent whole would not be really so. But this stage of perfect coherence is far off from the fragmentary human experience very much lacking in coherence. Still all human experience does not exhibit the same degree of coherence. There is a more or less here; and this doctrine is termed the degrees of reality in metaphysics. But are there really degrees of reality ? Is relativity the ruling principle in the theory of existence ? It cannot be, for then the 'doctrine itself will have only a relative value.'[3] There is absolute reality as there is absolute truth. The degrees of reality are surely the degrees of unreality- " all sublunary things being emblems of infinite error " or falsehood, – the Absolute, the emblem of absolute Reality. We have to go from falsehood to reality, from fragmentary experience to perfect coherence infinitely long though the process may be.

And in ethics we seek to go from moral imperfection to moral perfection. For *Kant* rationality constitutes perfection. We are under a moral obigation not only to attain to *Good Will* but also to *Holy Will*. We should not be satisfied if we can behave rightly on all occasions; but the very inclination to do wrong must be eliminated. This according to *Kant* involves a striving through infinite time. Apart from the implication of personal immortality which *Kant*

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3. The *Bhagavad Gita* as a Philosophy of God-realisation. P. 192.
4. *Dr. R. D. Rānade* : Philosophical and other Essays. Part I. P. 108.

draws from this assumption, we may note his assertion that 'for a rational but finite being there is possible only a *Progressus ad infinitum* from lower to higher grades of moral perfection.'[5] As we are not purely rational beings but creatures of sensibility it is not possible that reason should be our sole motive to the exclusion of all influence of desire. This is why *Kant* brings in the idea of asymptotic approximation to the ideal.

Caird has pointed out difficulties in *Kant's* idea by saying that " if passion is essentially at variance with the law of reason, then the idea of continued progress is meaningless; the task of reconciling the absolute opposites cannot even be begun. On the other hand, if there is no essential difference, the infinite progress is unnecessary. Moral life can never have the form of movement towards an external end such that all stages have value *only* with reference to the ideal."[6] Caird's constructive suggestion is : " The principle of morality is universal and contains in it an exhaustless spring of life. The faith in the infinite power of goodness is a faith which springs up in the mind of the good man naturally and spontaneously." Thus the moral ideal is not outside the man but inside him. God resides in the heart of every being, says the *Bhagavdgita* (xviii. 61). But the eternal principle is not equally manifest in all beings and for that, moral striving is necessary. Effort on our part is thus a necessary condition of attaining to perfection though not a sufficient condition. It is not sufficient because, self effort alone will not take a man to perfection unless his efforts are crowned by God's Grace which will be the sufficient condition. As man ascends by his efforts, *God's* Grace descends on him; and thus there is a reciprocal causation between the necessary and sufficient conditions of man's attainment of the ideal, the two together culminating in his union with God.

till, can we say that God's Grace is only a sufficient condition and not a necesrary condition? Does it mean that God's Grace is sufficient to endow moral perfection on man but that he can attain to it by other ways also ? Saying so would be putting limita-

5. Caird : The Crittcal Philosophy of Kant. Vol. II, Pp. 272-273.
6. The Critical Philosophy of Kant : Vol. II, Pp. 281.

tions on Grace. For what other things are necessary when Grace is there? Grace is all-powerful, recognises no law of causality and is showered at His Will. Effort on man's part seems to be only a superfluous, never a sufficient, not even a necessary condition of perfection. But there lurks a danger in such a supposition. It is enough to make man relax and be lethargic. As *Shankara* points out in another connection, if man's effort is superfluous, man will attain to salvation without recourse to Sādhana (commentary on *Brahma Sūtra* II 2·27). What we want is not a lazy dependence on God's Grace but an active self-surrender. Hence at least to induce us to the moral end, effort must be taken as indispensable. Man has to attain to virtues and leave aside vices; and carry on the work continuosly and step by step till his character is confirmed in virtue In almost each one of his writings *Dr. Rānade* has stressed the utter necessity of moral preparation for spiritual life.

The attainment of liberation also is a gradual process. We can attain to illumination even in this life provided there are no obstacles, says the *Brahma Sutra* (III 4·51). But if the impediments are present, liberation may not come about immediately. *Vamadeva*, it is said, passed an initial life and then got illumination while in the womb of his mother. The *Gītā* also speaks of liberation being a matter of number of lives. Even when *Jivan-mūkti* is attained, the saint may take some time to be completely merged in *Brāhman*. We can not do better than quote *Dr. Rānade* in the original: " There might be limitations *of body* and mind so long as the saint subsists on earth, and hence we can never fully identify the Saint with God. On the other hand, when the Saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit."[7]

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7. Pathway to God in Hindi literature. Page 332.

Report of the Seminar

Under the auspices of Gurudeo Ranade Academy of Comparative Philosophy and Religion, Belgaum a seminar on " Validity and value of Religious Experience " was held on 12th and 13th October 1968 in the Gurudev Mandir. The Seminar was inaugurated by His Holiness Shri. Shankaracharya Maharaj of Sankeshwarmath on October 12, 1968. In his inaugural address he emphasized the need for Paramartha Sadhana. He pointed out that such Seminars, if conducted on the right lines with sincerity of purpose, would pave the way for the realisation of the supreme goal.

Dr. Smt. Leela Gole of S. P. College, Poona in her paper explained The Nature and Varieties of Religious Experience. This was followed by another paper by Dr. T. G. Kalghatgi, the Principal Karnatak Arts College, Dharwar emphasizing the synoptic view of Mysticism. Shri M. S. Deshpande of Athani read a paper on " Validity and Utility of Religious Experience " and enumerated the various criteria for the objective validity of Religious Experience.

The evening session for the first day concluded with the reading of the paper on " Religion : Its relevance to the modern times " prepared by Dr. G. N. Joshi of Fergusson College, Poona in his absence. He pleaded for the rational approach to and reinterpretation of religion in view of the changed times.

The second day, 13th October 1968, commenced with a comprehensive paper on " Psychological Aspect of Religious Experience " by Prof. K. D. Tangod of R. P. D. College, Belgaum. He pointed out that .... the task of psychology was one of objective study of Religious consciousness and not of proving the validity of Religious Experience. In the evening session Dr. A. G. Javadekar of M. S. University, Baroda presented his views on " Valuational determination of the validity of Religious Experience." He

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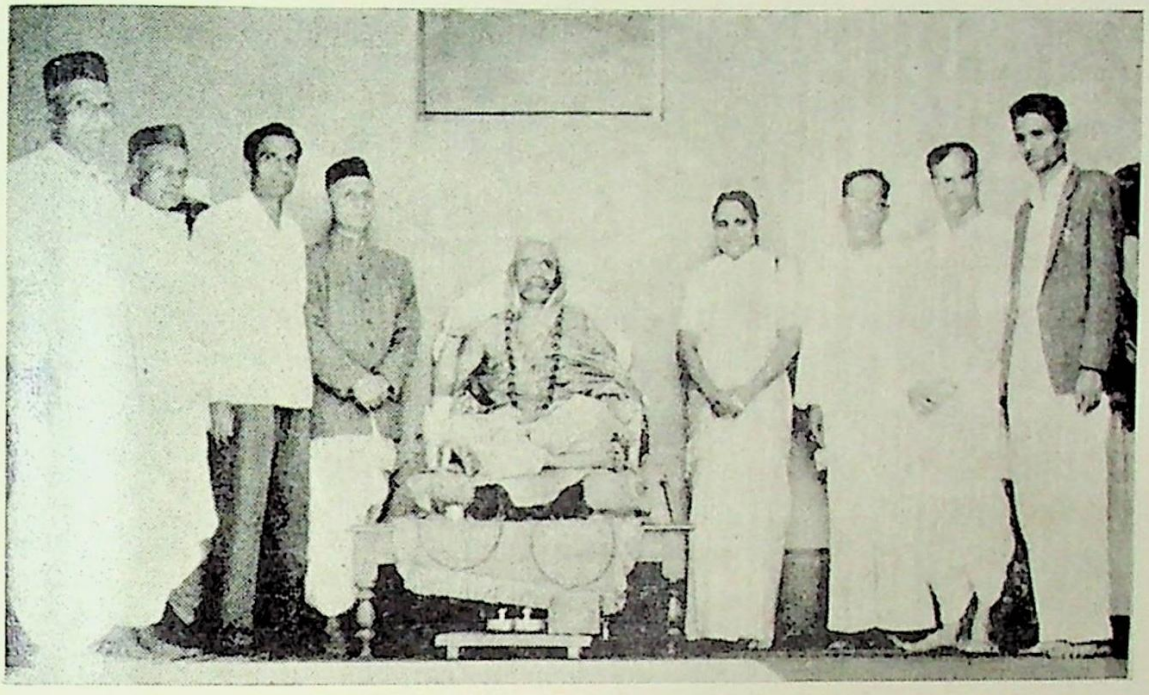
Participants with Chief Guest
H. H. Shri Shankaracharya : Sankeshwar Matha



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6) Dr. (Smt) Leela Gole, M. A. Ph. D.
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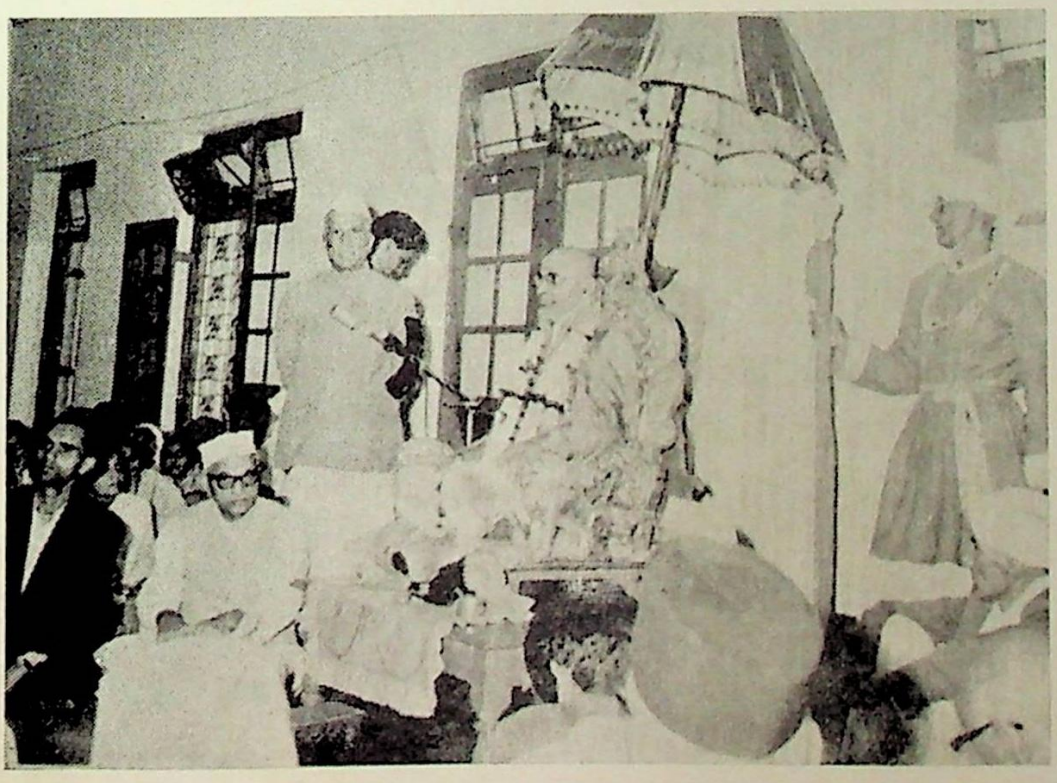

Thanks giving by Shri. G. D. Saraff (Trustee]

argued that axionoetic idealism consisted in the determination of experience in terms of the values implied in the experience.

The President, Shri V. G. Jamakhandi in his concluding remarks surveyed all the salient points raised in the seminar. His views were inbued with philosophical profundity and reconcilin g spirit. The discussion that took place was lively and interesting and many a point was made lucid by exchange of thoughts. The seminar was well attended by the elite of Belgaum and the deep interest they took in the deliberations was remarkable.

"Meditation on Ramanama must proceed from the heart and not from lips. As Gandhiji tells us, the effect of such a repetition of God's name would soon be apparent. Pain would cease; mental and physical ailments would vanish. The Name is a cure for all deseases. A man who repeats the name of Rama with devotion would be his own healer; he does not require any medical help. Gandhiji tells us his own experience as well as the experience of his companions that with the help of Ramanama he could live without food for days together. Ramanama is actually like a living stream and not like an accumulated reservoir of water. It is a source of power. It is because of this name which resided firmly in the heart of Hanuman that he got exhaustless strength. In fact, Gandhiji raises Ramanama to the position of an "Atom bomb" in spiritual life."

– R. D. Ranade

Thc conception of Spiritual Life
in Mahatma Gandhi and Hindi S aints.

A SHORT NOTE
ON
THE ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
BELGAUM.

For the Year 1967-68.

There were four meetings of the Board of Trustees during the year. The Board has decided that persons, paying Rs. 100/- in lump sum for the journal, " Pathway to God," should be considered as life-subscribers and they should be supplied with the journel free of any charge; if more than one Volume are published in a year, they should get all the Volumes free.

Shri G. P. Ankalikar, Bijapur, has become life-subscriber of the journal during the year.

Shri V. R Kotbagi ceased to be a trustee with effect from 9-3-1968.

Residential quarters for the 'Malis' were completed and are now occupied by them.

Books worth about Rs. 700/- were added to the " Gurudev Granthalaya."

Shri Krishnashastri Marathe has continued his discourses in Marathi on Bhagwad-Geeta every Sunday in the evening. The discourses are learned, instructive and interesting and the attendance is improving.

Pravachans were arranged in the Gurudev Mandir by the following persons:

1) Shri G. V. Tulpqle, Sangli.

2) Shri Vishwahitaishiji Maharaj, Ujjain.
3) (Padmashri) Shri Kakasaheb Karkhanis, Bijapur.
4) Shri Dattabal (of the Dattabal Mission Divine) Kolhapur.
5) Acharya Shri Tulasiji.
6) Miss Sudha Arjunwadkar, Belgaum.
7) Shri Dattambhat Mathad, Guttal.
8) Prof. Nirmalkumar Jindas Phadkule; M. A., Sholapur.

'Rigveda Samhita Parayana' was done by Shri Vinayak Seetaram Athalye of Sangli for five continuous days in the hall of the Gurudev Mandir.

The 'Punya-Tithi' of Shri Gurudev fell this year on 6th June and it was celebrated in the Gurudev Mandir on a modest scale. Shri M. M. Bongale, Advocate, Hubli was the chief guest and he delivered five beautiful and inspiring discourses.

Dr. Sampurnanand, Chancellor of Kashi Vidyapeeth, Varanashi, had agreed to deliver "Gurudev Ranade Memorial Lectures" in Belgaum; but he could not do so on account of his continued ill health. He has supplied the typescript of his lectures for publication. The subject of his lecture is 'Philosophical Thought in the Samhitas.' The booklet will be published by this Academy in due course.

Prof. N. G. Damale, M. A., Poona has agreed to deliver "Gurudev Ranade Memorial Lectures" this year on 'The Crowning Phase of Religion.' The lectures will be arranged in the hall of the Gurudev Mandir most probably in December this year.

A seminar was arranged in the Gurudev Mandir under the auspices of this Academy on 12th and 13th of October, 1968. The topic was "Validity and Value of Religious Experience" and papers on the subject were read by a few eminent scholars of Philosophy and Religion, followed by lively discussion. A brief review of the Seminar will be found on page 204 of this Journal. The proceedings will be published in due course and made available to the public.

Donations were received from the following persons during the year :

1) Shri S. S. Kulkarni, Fulbag Galli, Belgaum .. Rs. 51-00
2) Shri G. L. Joshi, Pleader,
Junnar (Poona District) .. Rs. 51-00
3) Shri Himatbhai Goradia,
C/o. Associated Auto Parts Private Ltd:
Belgaum .. Rs. 101-00

The Academy is grateful to these persons for their generous donations.

Shri M. S. Deshpande has revised and enlarged his booklet, " Thus Spake Gurudev " and this revised edition is being published by this Academy. It contains selections from the writings of Shri Gurudev Dr. R. D. Ranade. The booklet will be out in November 1968.

The Academy may undertake publication of books on religious and philosophical subjects on certain terms. The authors, desirous of having their books published by this Academy, may write to the Hon. Secretary for terms and particulars in that behalf.

—

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Jyoti-Mandir & The Jyotinagar Housing Scheme, Aurangabad

(Planned by Dr. N. S. Christian)

A long-cherished ambition to build a modern colony of houses, instituting the ethical standards of life for our people, befitting the rich spiritual and cultural heritage of our beloved Motherland, the outcome of many generations of our Indo-Aryan civilisation, shall be fulfilled by the Jyotinagar Housing Scheme. It is coming up-in an area which has been the cradle of the saints and sages of Maharashtra situated on the eastern outskirts of the historic city of Aurangabad, in a locality called Shanurwadi, after the well-know Muslim Saint, Hazrat Shah Nur Hamami. The site measuring about 42 acres of hard rocky soil, is well-suited for building purposes, even, elevated, airy and congenial, not far but away from the dust and din of the city.

The scheme shall ameliorate the housing needs of our middle-class people, to a certain extent, in these hard-hit days. Nearly half of the area is allotted for roads, open-spaces, parks and public amenities such as a hospital, Post and Telegraph Offices, Bank, Community Hall, Guest houses, Marketing Centre, School, Play-ground and a Common place of worship.

The central attraction will be The Temple of Light or Jyoti-Mandir to be erected at a prominent site in the middle of the colony, on an area of one - and a - half acre square. Jyoti-Mandir as seen on the COVER-page 3 of this Journal, shall be a common place of worship for followers of diverse Faiths. It shall stand 175 feet high giving the appearance of a living-flame or Jeevan-Jyoti. The architecture and decorations of the temple will have universal appeal. Eight pathways will lead into it, four to the temple in the ground-floor and four to the circular stadium above. The temple will have a subterranean cell or a " Kaivalya

-guha" at the centre, with a circular revolving library or a "Granthalaya" above, of the Scriptures and Sacred books of all religions of the world. The top of the library will contain the portraits of The Masters of our Divine Hierarchy, the Saints and Sages of all ages. The hall around will have twenty small rooms for individual meditation. The first floor will have a large lecture-hall in the form of a stadium to accommodate about 1000 persons. There will be a circular stage at the centre. The stadium will have the shape of a 'Samai' or a saucer—shaped oil-container used in our temples for lamps. From its centre will rise a 125-feet spindle-shaped column of metal encasement protecting seven -coloured glass panes, fixed one above the other with lighting arrangement inside. When lighted it shall give the dazzling appearance of an exquisite seven-coloured flame befitting the name of the temple, "Jyoti-Mandir". The roof of the stadium will be given the likeness of a full-blown lotus. From all around will rise eight pillars 175 feet high, converging at the summit. They will have a silvery shine and broad-based gradually tapering towards the top to a point, giving the idea that man drops-out his attachments in life as he proceeds towards God, and the journey of the "small alone" to the "Great Alone" begins at a stage free from all entanglements. Further, the eight pathways and pillars represent different religions and their convergence to a common point show that diverse faiths all lead to the same GOAL. The other features are the circular steps, water-cisterns, fountains and flower-garden, book stalls, cafetaria and cloak-rooms all beautifully built for the benefit of the visitors. In brief, it is a Temple of The Spirit of The Universe.

The roads of Jyotinagar will have ethical names such as, Jyoti-Marga, Karuna-Marga, Satya-Marga etc. Four of them leading into Jyoti-Mandir from four directions will be named, Bhakti-Marga, Karma-Marga, Gyana-Marga and Raja-Marga.

The different localities will be given the names of our Saints such as, "Shah-Nur-Wadi, Gyaneshwar-Wadi, Nanak-Wadi, Ekna-

thwadi etc. The life of the residents of Jyotinagar will be cosmopolitan with a spirit of love and toleration to one another. It is an endeavour to build-up a human fraternity, the principle underlying the Ideal of a Vasu-Deva-Kutumba. Jyotinagar and the Jyoti-Mandir shall both comprise the Symbol of the Unity of Man and a hope for the future of humanity. It is a humble attempt by a common man to unite our people and build a modern township in the scheme of our national development.

The scheme is dedicated to the sacred memory of Swami Vivekananda, as a homage and a Birth-Centenary Tribute to our Patriot-Saint and Prophet of United India, the Great Disciple and Apostle of Sri. Ramakrishna Paramahansa who came to bring-about a Synthesis of Diverse Faiths and Feelings of Man and the different ways of God-realisation by proving in his life, the Under-lying Unity and Truth of all acknowledged religions. In other words it is the implementation of the central message of Vedanta Philosophy which alone can unite the world and fulfil the dream of a " One God, One World ane Ond Humanity ". It is the crystallisation of half-a-century of study of comparative religion and philosophy, spiritual effort and silent sadhana by the humble author of the Divine Scheme. It is his fervent hope that a " Visva-Dharma -Khendra " or a Universal Spiritual Center will be formed at Jyoti-Nagar, in Aurangabad, radiating its life-giving, man-making and nation-building message to its environment, our country and the world.

I owe the realisation of the above ideal to thousands of my well-wishers, elders and teachers, people and friends amidst whom I have lived and served, particularly to the saints and sages with whom I had the good fortune to come in contact,above all,my Great Gurudeva, the late Sri: Rambhau Ranade of Nimbal, who gave a definite impetus and concrete realisation to place me on " The Pathway to God ".

Worship in Jyoti-Mandir will be purely spiritual with Service to Humanity as the main object. A trust has been formed

and service will be of different types according to the needs of the people. The principles of " Daridra-Narayana-Seva " as envisaged by Swami Vivekananda will be implemented in our scheme. A " Mahavana " or a Leper-Home on an area of not less than 100 acres with a perfect modern hospital unit, rehabilitation methods etc, to be situated on the Tourist route to Ajanta or Ellora, depicting the Karuna of the Buddha, the Love of Jesus, the service rendered by Mahatma Gandhi and savants of all ages to the unfortunate victims of leprosy, secondly, a " Rogi-Mitra-Mandal " or a " Friend-of the sick Association " to help sufferers afflicted with Tuberculosis and allied diseases, and their families, including the education of their helpless children, until the bread-winner returns to take charge of his family or the eldest child begins to earn and support the family-an idea-originally put into action by Gandhiji in South Africa (in his sacred memory while we are celebrating his Birth-Centenary), thirdly, an Infirmary for the old and disabled, where young students will be trained in social service, and lastly, a charitable hospital for the benefit of the residents of Jyotinagar and its surroundings.

Periodical lectures on ethics and religion will be delivered by leaders in the stadium and the youth will be trained for the service of the Mother land. A committee of 108 members drawn-out from all sections of our people, will be formed to chalk out the various activities in Jyotinagar.

An experienced architectural firm has been appointed for the designing and completion of the entire scheme.

The author humbly appeals to the patriotic and philanthrophic public for its sympathy, support and co-operation in this useful national enterprise. It is also decided that a quarterly Journal under the title, " Pranava-Prakash " or " The Manifestation of the Letter " will be published to popularise the aims and objects, above all, to collect members for the sacred cause.

Further information may be sought from the author, Dr. N. S. Christian, Rosary Cottage, Aurangabad, (Maharashtra) or Advocate Shri. Laxmichand Jain, Honorary Secretary, Jyoti —Mandir Trust, Premraj Building, Shah-Gunj, Aurangabad, and also from :- M/S V. Mhatre & Associates, Architects & Engineers, Jeevan-Udhyog (Khadi-Bhavan), IV fioor, Dr. Dadabhai Naoroji Road, Fort, Bombay-I, (Tel .No, 262384). Telegram " Archserve" : Aurangabad branch :- Sri. Dutta Mandir, 1st floor, Aurangapura, Aurangabad.

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ERRATA

Page	Line	Incorrect	Correct
11	24	desire	deceive
13	13	Disaese	Disease
15	Between 3 and 4	–	" Bee "
15	15	so	no
18	19	सन्नितिष्ठ:	सन्निविष्ठ:
19	13	slackness	shackles
23	16	Pacifism	Racialism
22	36	intesests	interests
30	16	हृदयी:	हृचर्था:
58	26	ohter	other
82	24	Self of	Self or
94	30	रोखीति	रोरवीति
118	2	pyschoneuroses	psychoneu-roses
155	29	to Shreyas	to Preyas
159	12	tryyeta	tṛpyeta
160	28	and for	and *not* for
161	8	with it	it with
161	9	work	workmen
162	9	eternal	external
164	20	house–holds	house–holder
165	7	Means	Manes
165	26	alone	along
166	20	attained	attended
167	31	characters	creatures
168	16	his	our
168	17	as much as	as much as *we*

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I, J. V. Parulekar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Tilakwadi, Belgaum,
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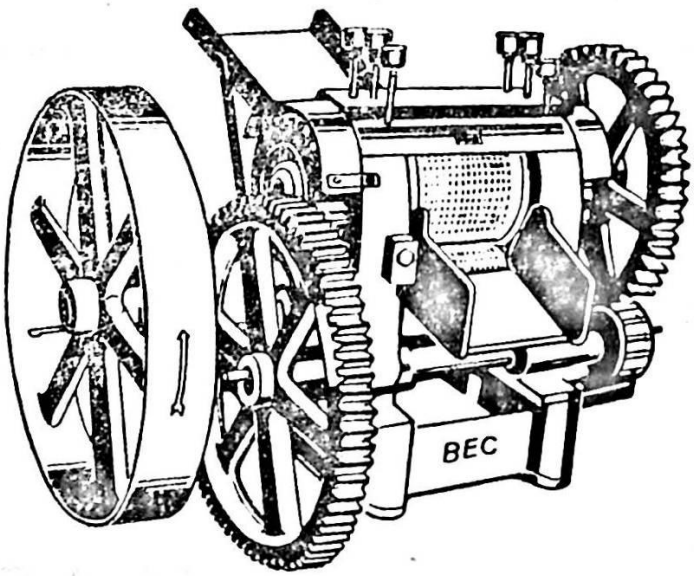

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Gram : BEKPRODUCT

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कपडे धुलाईसाठी उत्तम

स्थापना १९०६) ★ ★ ★ (फोन नं. २१२

दि बेळगांव पायोनियर अर्बन को-ऑपरेटिव्ह क्रे. बँक लि.,

बेळगांव.

गेली सतत ६२ वर्षे सर्वसामान्य जनतेच्या व व्यापाऱ्यांच्या आर्थिक गरजा भागविणारी, अचूक मार्गदर्शन करणारी व आर्थिक भरभक्कम पायावर उभारलेली बेळगांवातील सर्वात जुनी सहकारी बँक !

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रिझर्व्ह फंड	रु. ७,२५,०००
इतर फंडस्	रु. २,९२,०४७
इन्व्हेस्टमेंटस्	रु. ८,४९,९८९
ठेवी	रु. १६,६८,३९१
खेळते भांडवल	रु. २९,४२,१४३

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२. श्री. वी. टी. आनंदाचे, व्हा. चेअरमन.
३. श्री. जी. व्ही. कलघटगी
५. श्री. पी. वी. शेरी
७. श्री. आर. वी. पोतदार

सुपरव्हिजन कमिटी

१. श्री. व्ही. एस. कलघटगी, चेअरमन.
२. श्री. वी. वी. कोडचवाड
३. डॉ. जी. एस. अध्यापक
४. श्री. एच. व्ही. हैरवाडकर
६. श्री. वी. ए. शहापूरकर
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Head Office : 150 Bhandur Galli, Belgaum.

(23 Branches throughout the District)

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Authorised Share Capital	Rs.	85,00,000
Paid-up Share Capital	Rs.	58,41,900
Reserves & Funds	Rs.	20,07,105
Deposits	Rs.	4,12,85,741
Working Capital	Rs.	6,79,63,746
Loans given	Rs.	5,10,90,985

All types of Deposits are accepted in every office of the Bank. Safe Vault system is available at Bailhongal, Saundatti and Belgaum Bazar Branches.

For further particulars, contact Bank's Office.

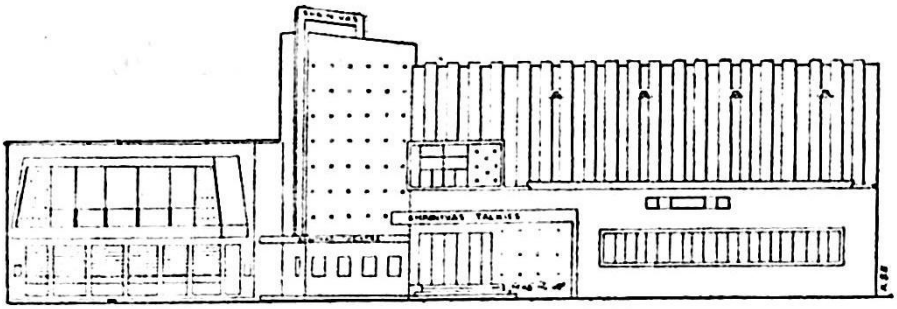
G. V. Ghodgeri, *Vice President*

R. V. Mulimani, *Manager*

M. S. Hosmani, *President*

Phone : 8338

With best compliments from



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Equipped with R. C. A. Imperial Double Projectors

(Prop : S. T. Kulkarni)

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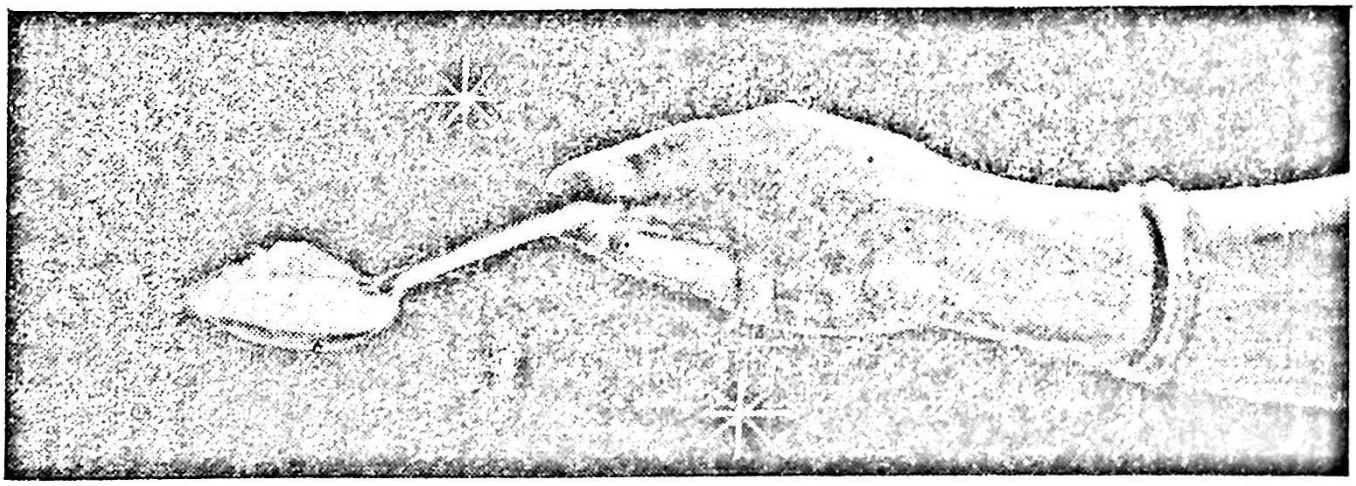

दि उगार शुगर वर्क्स लि.

मॅनेजिंग अेजंटस् :- मे. शिरगांवकर ब्रदर्स

फोन नं. फॅक्टरी : सांगली १८७. रजि. ऑफिस-सांगली १९१. तारेचा पत्ता-'अुगारशुगर' अुगारखुर्द

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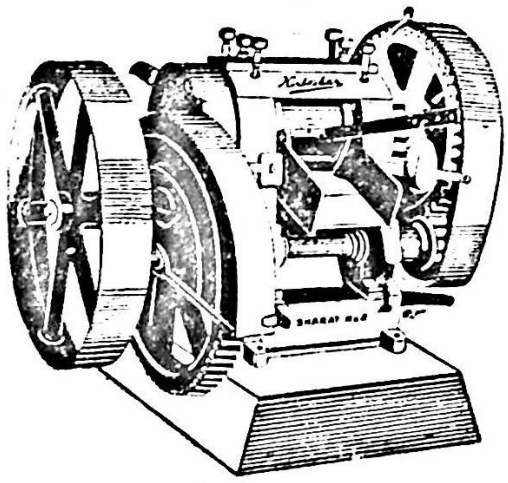
अॅबसोल्यूट ऑल्कोहोल तसेच अॅसेटिक अॅसिड, ब्युटेनॉल व
ब्युटाइल अॅसिटेट यांचे उत्पादक.

मॅनेजिंग एजंटस्

दि युनायटेड एजन्सीज प्रायव्हेट लिमिटेड,
कोल्हापूर-३.



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मे. विठ्ठल यंशवत गावडे

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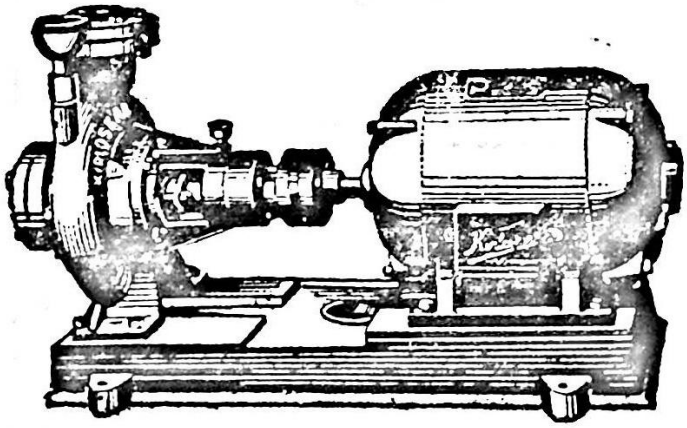
किर्लोस्कर उसाचे चरक, नांगर, रिजर, पंप इलेक्ट्रिक मोटार्स, इलेक्ट्रिक पंप सेटस्

वगैरे माल हजर स्टॉक मधुन मिळेल



Telephone : ' 315 '

The Belgaum District Industrial Co-op. Bank Ltd.,

BELGAUM.

Head Office :-5, ' Udaya ' Building, Shahapur Road. Belgaum

Branch Office :- 2803, Guruwar Peth, Gokak.

AS ON 30-9-1968

MEMBERSHIP.

(1)	Government	1
(2)	Societies	340
(3)	Individuals	1552
	Total	1893

Shar Capitale	Rs.	5,10,675
Reserve Fund	,,	1,16,549
Other Funds	,,	2,00,661
Deposits	,,	10,55,848
Working Capital	,,	36,66,735

(1) The Bank is the only organisation which provides financial assistance to the Industrial Co-operatives of the District.

(2) Deposits of all kinds are accepted at the attractive rates of interest.

(3) All sorts of Banking facilities afforded.

(4) Thrift Deposit Scheme is the special feature.

U. C. Kolli, B. A., G. D. C. & A.,
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B. S. Aragavi,
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Estd : 1917

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व्य व हा र

मृदंग कहे घिक्तान घिकेतान नुपूर कहे किनकु किनकु
बिसवा कहे हात उठाके, अिनकु, अिनकु, अिनकु

व्यवहारी माणसांची वेश्येकडे पहाणेची दृष्टी विकार विलसित असते. पण पारमार्थी जाणकार त्याच्यातूनच वेदांत उत्पन्न करतात.

तसेच सर्वसाधारण रीमोल्ड करणारा कारखानदार आर्थिक व व्यवहारिक दृष्टीने त्याकडे पाहतो पण आम्ही नवीन टायर्स सारखेच टायर्स रीमोल्ड करून देतो.

तरी आपले टायर्स रीमोल्डसाठी आमचेकडेच पाठवा.

एस. जी. फडके अॅण्ड सन्स,

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KANAN DEVAN TEA

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Nylon & Cotton Oriental Style Cholies, Reversible "SWIM" Trunks, Sweaters, Pullovers, Sports-Wears, P. T. Banians, Ladies Coats, Blouses etc.

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in every size.

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DHARWAR-1

☎ : 8573

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DHARWAR

Manufacturing Division

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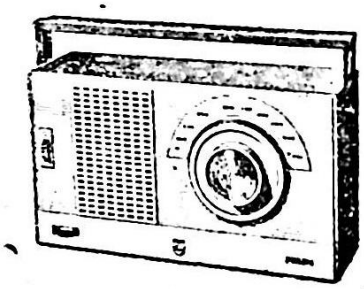

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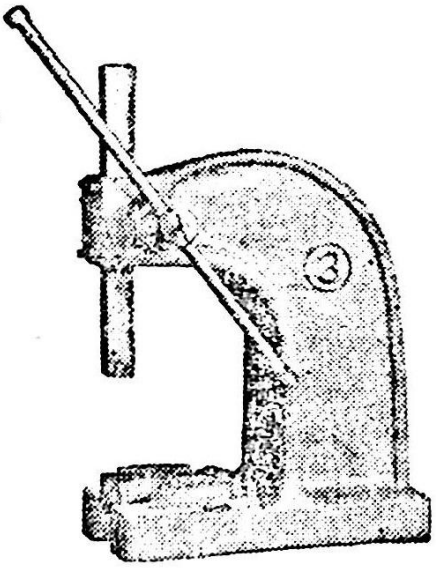

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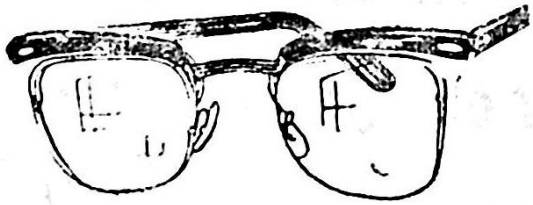

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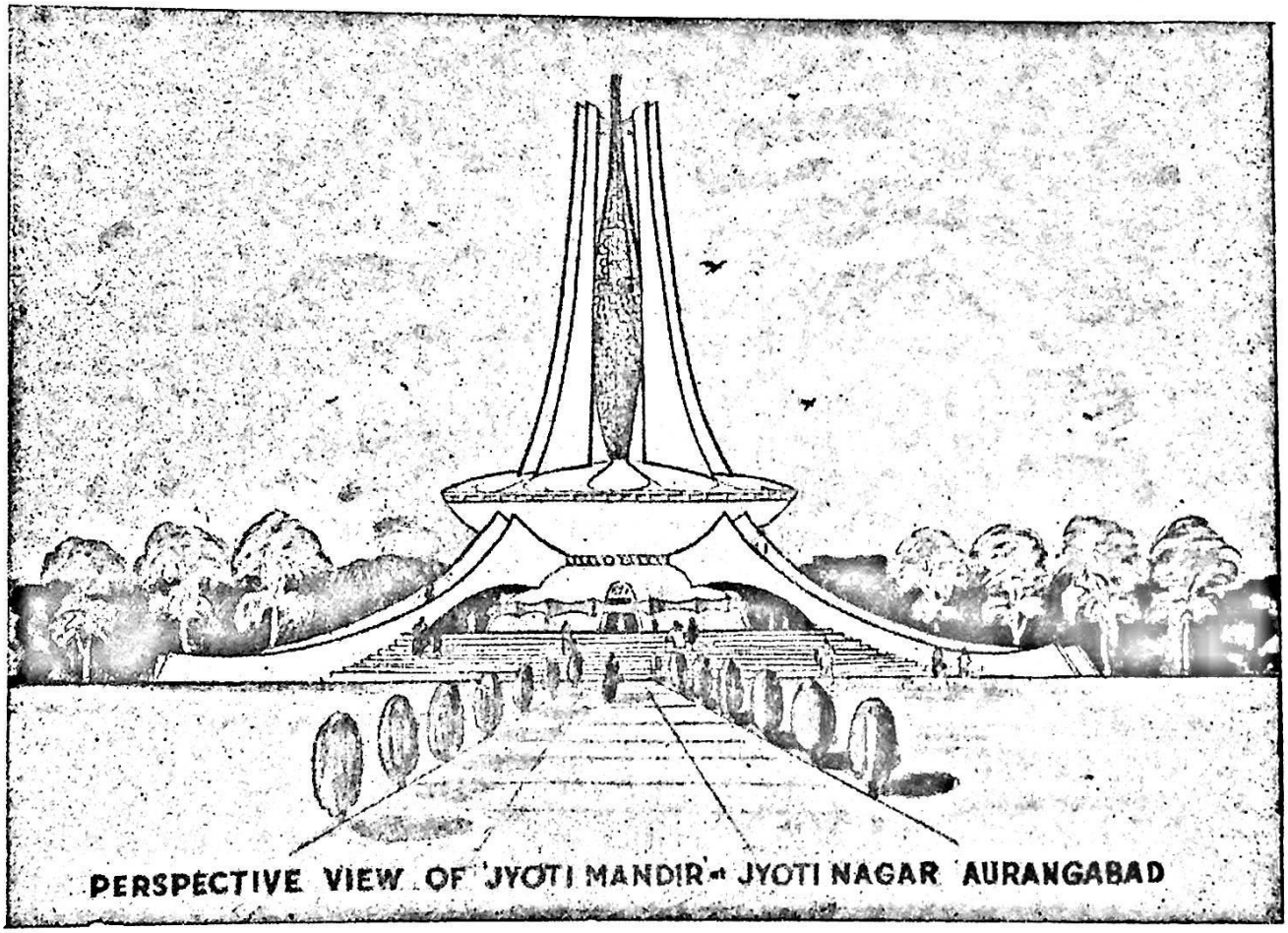

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